THE

Life of God,

Which is the Light and Salvation of Men,

EXALTED:

Or an Answer to Six Books or particular Treatises, (given forth by *John Cheyney*, an *Episcopal* Priest at or near *Warrington* in the County of *Lancaster*, against the People of God call'd *Quakers*)

Intituled, 1st, 2d, 3d, 4th, 5th, 6th, Book { Quakerism *Subverted*. / Quakerism *Heresie*. / *Sermons of Hypocrisie*. / *A Call to Prayer*. / *The Shibboleth of* Quakerism. / *One Sheet against the* Quakers.

Wherein the said People are cleared from his Slanders and Calumnies, and divers weighty Particulars are Seriously, Experimentally and Scripturally treated on for the Information of such who are dis-satisfied with the Principles and Practices of the said People

By a Servant of Christ, who desires the Temporal and Eternal Good of all People, WILLIAM GIBSON.

The Lord is my Light and my Salvation, Psal. 27. 1.
The Lord shall be unto thee an Everlasting Light, Isa 60. 20.
Every Word of God is pure; he is a Shield unto them that put their Trust in him, Prov. 30. 5.
But every Man's Words shall be his Burden, Jer. 23. 36.

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TO THE READER.

WHoever thou art that readeſt this following Treatiſe, put away Prejudice and Partiality, for if thou doſt not, theſe will hinder thee from a Right and profitable Underſtanding of thoſe things thou readeſt; but if thou knoweſt the Love and true Fear of God, and readeſt therein, what thou mayeſt read in this following Treatiſe may be of ſome Advantage to thee, and if it ſo come to paſs, my Deſign and Deſire is anſwered; for it is really my ſincere Deſire, that God may be glorified by Mankind, whom he hath made for that End, and that they may be bleſſed by him in this World, and in that which is to come.

Reader, Whatſoever thy Belief, Judgment or Opinion may be concerning God, Chriſt, Scriptures of Truth or Religion, &c. this know aſſuredly, That God, the Creator of all things, is a pure unalterable Fountain of Love, and they who dwell in him they dwell in Love, not only to him, but alſo one to another, and to their very Enemies; and this is according to the Command and Example of Chriſt, and alſo the Doctrine and Example of the holy Apoſtles: The Apoſtle *James* ſaith, *Who is a Wiſe Man and indued with Knowledge amongſt you? let him ſhew out of a good Converſation his Works with Meekneſs of Wiſdom; but if ye have bitter Envyings and Strife in your Hearts, glory not, and lye not againſt the Truth; this Wiſdom deſcended not from above, but is earthly, ſenſual and devilliſh, but the Wiſdom*

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that is from above is first pure, then peaceable, gentle and easie to be entreated, full of Mercy and good Fruits, without Partiality, and without Hypocrisie, Jam. 3. 13, 14, 15, 17. The Apostle *Paul* saith, *Charity doth not behave it self unseemly—thinks no Evil—rejoyceth not in Iniquity, but rejoyceth in the Truth*; he saith, *Follow after Charity*, 1 Cor. 13. 5, 6. Chap. 14. 1. Further, *And though I speak with the Tongue of Men and Angels, and have not Charity, I am become as a sounding Brass or as a tinkling Simbal; and though I bestow all my Goods to feed the Poor, and though I give my Body to be burned, and have not Charity, it profiteth me nothing: Charity suffereth long, and is kind; Charity envyeth not; Charity vaunteth not it self; it is not puffed up*, chap. 13. read it through. The word *Charity* signifies *Love*: The Apostle *John* saith, *God is Love, and he that dwells in Love, dwelleth in God, and God in him* [mark, Reader, *God in him*] (My present Adversary, *J. C.* doth greatly oppose God's being *in man*, as thou wilt find by the following Discourse) The aforesaid Apostle saith, *He that loveth not, knoweth not God, for God is Love; and if any man say, he love God, and hateth his Brother, he is a Lyar*, 1 John 4. 16. & 8. 20. The Apostle *Paul* saith, *Love worketh no ill to his Neighbour, therefore Love is the fulfilling of the Law, Also owe no man any thing, but to Love one another; for he that loveth another hath fulfilled the Law*, Rom. 13. Vers. 10, 8. *For all the Law is fulfilled in one word, even in this, Thou shalt love thy Neighbour as thy self*, Gal. 5. 14. And the Apostle *Peter* saith, *For he that will love Life, and see good Dayes, let him refrain his Tongue from Evil, and his Lips that they speak no Guile, let him eschew Evil, and do good, let him seek Peace, and follow it; for the Eyes of the Lord are over the Righteous, & his Ear is open unto their Prayers, but the Face of the Lord is against them that do Evil*, 1 Pet. 3. 10, 11, 12. *Reader*, I desire thou mayst seriously in the Fear of God read the

the following Treatise without Prejudice and Partiality, and if thou so readest, I doubt not but it will appear unto thee that *John Cheyney* hath been much out of the Bounds of the Love of God and Christian-Charity in his Writings against the People call'd *Quakers*; we desire he may come to a right Sense of it, & Repent, & be forgiven of God, and come into God's Love, and abide therein, and into the Charity which doth not behave it self unseemly; and until he come into this Love and Charity, his Sacrifice will not be accepted of God: I commend thee to the Manifestation of God's Spirit, which is given unto thee to instruct thee in those things that appertain to his Kingdom; and without the Help of the Spirit of God no man can know the things of God, as its written.

I have not Pleasure in Controversie any farther then it may tend to the Glory of God, thereby manifesting Truth from Error, and the undeceiving the Hearts of the Simple. I seek not the Praise of Men; I am at Peace with God, in him I have Love to all People, but am an Enemy to Deceit and Falshood.

London, the 10th of the 3d Moneth, 1677. } *William Gibson.*

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THE Life of God,

Which is the Light and Salvation of Men, EXALTED

I *John Cheyney* condemneth the *Quakers*, in the Book entituled, *Quakeriſm ſubverted*, page 31. for affirming, that the Life of God, which is the Light of Men, with which every Man is enlightned, is ſufficient to Everlaſting Salvation, — and that this Light within is utterly Blameleſs, ſo that whatſoever Sins and Abominations men run into, the Light within is utterly Blameleſs, and no way partaking in the Crime, nor any wayes chargeable with the Guilt. The prieſt's Anſwer to this is, *In this lieth the Heart of the Controverſie, if this be True and Sound, the* Quakers *are in the Right, if this be ſo, all that I have writ againſt them, as alſo what is alledged in my* Skirmiſh, *all falls to the Ground, and I will confeſs my ſelf defeated, and to have loſt the Day.*

Anſw. In the Beginning was the Word, and the Word was God, all things were made by him, in him was Life, and the Life was the Light of Men; that was the True Light which lighteth every man that cometh into the World, John 1. 1, 3, 4, 9.

This then is the Meſſage which we have heard of him, and declare unto you, that God is Light, and in him is no Darkneſs at all; but if we walk in the Light, as he is in the Light, then have we Fellowſhip one with another, and the Blood of Jeſus Chriſt his Son cleanſeth

eth us from all Sin, 1 John 5. 7. Chriſt ſaith, *I am the Light of the World, he that follows me ſhall not walk in Darkneſs, but he ſhall have the Light of Life*, John 8. 12. 12. 46. *David* ſaid, *The Lord is my Light and my Salvation*, Pſal. 27. 1. 2 Sam. 22. 29. And *Iſaiah* ſaith, *The Lord ſhall be unto thee an Everlaſting Light*, Iſa. 60. 20. Chriſt is ſet to be *a Light to the* Gentiles, *to be God's Salvation to the Ends of the Earth*, Luke 2. 32. Acts 13. 47. And Chriſt ſaid, *This is the Condemnation, that Light is come into the World, and Men loved Darkneſs rather then Light, becauſe their Deeds were Evil; every one that doth Evil hateth the Light, &c.* John 3. 19, 20. The Apoſtle ſaid, *All things that are reproved are made manifeſt by the Light; for whatſoever doth make manifeſt is Light*, 2 Cor. 4. 6. *God hath ſhined in our Hearts to give us the Light of the Knowledge of the Glory of God in the Face of Jeſus Chriſt; but we have this Treaſure in Earthen Veſſels, that the Excellency of the Power may be of God*, AND NOT OF US, 2 Cor. 4. 6, 7.

John Cheyney, The Life of God and Chriſt, which is the Light of Men, which lighteth every Man that cometh into the World, is the Light which we the People of God called *Quakers*, do believe in and obey, and we labour to turn People from Darkneſs to it, that in it they may know Salvation, and Preſervation from Sin and the Devil, who is the Author of it; and we do not believe in, nor preach any other Light for Salvation from Sin, but the Life of God and Chriſt, and this Life and Light is ſufficient for Salvation from Sin: The Life of God cannot Sin, neither is it Guilty of any Man's Sin, nor is it chargeable with any Sin; this Teſtimony which we bear to the Life of God is True and Sound.

And all that thou haſt ſaid and writ to the contrary againſt the Light and its Children for their Teſtimony to it, it all falls to the Ground, and thou art defeated, and thou haſt loſt the Day (take it in thy own Phraſe) ſo confeſs according to thy Promiſe.

Call to Prayer, page 131. *John Cheyney* ſaith to his own Soul, *Hadſt thou, Oh my Soul, but a Right Senſe of God, and Sin, and Eternal Things, thou couldſt not but be Eloquent, and Copious, and Fervent in Prayer, &c.* And in page 139. thou ſayeſt, *Thou art Diſtracted in thy Prayers.*

Anſw.

Anſw. That thou haſt not a Right Senſe of God, and Sin, and Eternal Things, thou haſt given large Proof in thy Books, wherein is great plenty of Blaſphemous Expreſſions againſt the Light, in which we have believed, and Lyes againſt us the Children of it, and Contradictions to thy ſelf; in Blaſphemous Words againſt the Life of God, which is the Light of Men, which is the Light the *Quakers* believe in, and preach for Salvation to the Ends of the Earth, thou haſt out-done all that ever I read before thee, and alſo in contradicting of thy ſelf, and in telling Lyes of the People whom thou in Scorn calleſt *Quakers*, thou comeſt behind few: I have in a diſtinct Head ſummed up a few of thy many Lyes, by which the Reader may ſee, that thou art an Artiſt at that bad Trade. *Roger Haydock* hath collected and publiſhed ſome of thy Self-Contradictions, by which the Reader may ſee, what a *Babyloniſh*-Builder thou art.

But ſeeing thou haſt not a right Senſe of God and Eternal Things, but art deſtracted, &c. why doſt thou take ſo boldly upon thee to judge the Life & Light in which the *Quakers* have believed, to be *Dagon, Diana, an Idol*, & compares it to a drunken Coach man, &c. Herein thou haſt ſhewed thy Deſtraction, and thy wrong Senſe of God, and his Light and of his Children, who walk in the Light according to the Apoſtle's Doctrine, 1 *John* 1.7.

John Cheyney, thou confeſſeſt in thy Book entituled, *Quakeriſm Hereſie, That God is Light, and Omni-preſent, and ſo both within man and without him.*

Anſw. In this thou haſt confeſſed Truth, which Confeſſion of thine agrees with the Doctrine and Principle of the People called *Quakers*, who ſay, the Life of God is the Light of Men, and is the true Light which lighteth every Man which cometh into the World; this Omni-Preſence of God, who is Light in Man, is not *Dagon, Diana, an Idol*, nor is it like *a drunken Coachman*; here the Unprejudiced Reader may eaſily ſee thy Blaſphemy.

John Cheyney ſaith in p. 13. *We are ſure we cannot be deceived, that there is not any thing at all in every Man, nor in any Man, that is or can be God.*

Anſw. J. C. This is a flat Contradiction to what thou ſaidſt

before, who ſaidſt, *God is Light, and Omni-preſent, and ſo, both within Man and without him*; here thy Diſtraction is largely manifeſted: But why ſhouldſt thou be ſo confident, that thou canſt not be deceived, ſeeing thou ſayeſt, thou haſt not a Right Senſe of God, but art diſtracted, &c. It cannot reaſonably be expected that thou (who as thou ſayeſt, *haſt not a Right Senſe of God, but art diſtracted*, &c) ſhould be ſure concerning any Heavenly and Spiritual Thing, thou who ſpeakſt ſuch flat Contradictions to thy ſelf, art not like to ſpeak Right Things of God who is a pure Fountain of Divine Light and Life, nor of his Children, who believe in his *Life*, which is the *Light* of Men.

Quakeriſm Hereſie p. 25, 28, 29.

J. C. thy Diſengenuity and Baſeneſs againſt the Life of God, which is the *Light* of Men, I ſhall further manifeſt; thou ſayeſt, *We* Quakers *aſſert, That the true Light, with which every Man is enlightned, is Divine and Increated, – That it is not a Creature, but Divine, and of the very Being of God, –The living eternal Word, in man —The holy Spirit, —God, &c.*

Anſw. Thus we own the Life of God, which is the *Light of* Men, and through the Help and Strength of God ſhall vindicate it, againſt thy utmoſt Strength and all thy Abettors; this our Doctrine of the Light, is according to the Scriptures of Truth: God is Light and Omni preſent, this we affirm, and thou confeſſeſt, ſo as I have before ſhewed; the ſame God is a Spirit and he is the Eternal Word, Divine, & not a Creature, but Increated.

Now thy Baſeneſs and Diſingenuity is manifeſt in thy arguing againſt this Light under thoſe Names, which neither the Scriptures of Truth nor we do give unto it.

Thou calleſt it *Conſcience, a Natural Light*; theſe are thy own Names which thou haſt given unto the Life of God, which is the Light of Men, & when thou haſt given it ſuch falſe Names, as might moſt ſuit thy malicious Deſign againſt it then thou goeſt to war againſt it with all thy Feeble Strength: All thy Strength againſt it, is but as the Strength of dry Stubble before the hot burning Flame; thou haſt heaped up a Multitude of Fooliſh Words and Arguments againſt it under theſe thy Falſe Names, which thou in thy Wickedneſs haſt given unto it; thou art fighting againſt that which is too ſtrong for thee, which thou muſt know

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to thy Endleſs Miſery, if thou doſt not unfeignedly repent.

The Life of God, which is the Light of Men, is not Conſcience, nor a Natural Light, which is ſubject to Mutation, Corruption or Change; *I the Lord change not, therefore ye Sons of* Jacob *are not conſumed; in the Lord* Jehovah *is Everlaſting Strength; he that keeps* Iſrael *never ſlumbers nor ſleeps, he is Everlaſtingly Holy.* Conſcience may be Good, and Conſcience may be Evil; when Man is governed by God his Maker who is Light, his Underſtanding and Judgment and Knowledge ſound concerning God and Chriſt, and Heavenly Things, yea, and all Things which belong to his Peace with God and Man, and he lives, walks and acts towards God and Man, according to this New and True Knowledge, and Heavenly Underſtanding, then his Conſcience is Good: Such was the Apoſtle's Conſcience after his Reſtoration into the Life of Chriſtianity, he ſaid, *I have walked in all Good Conſcience*; he ſaid, *Chriſt lives in me; and the Life which I now live, in the Fleſh, I live by the Faith of the Son of God.* *Acts* 23. 1. 24. 16. 1 *Tim.* 1 5. *Gal.* 2. 20.

The Apoſtle ſpeaks of ſome, who made *Shipwrack of Faith, and put away a Good Conſcience*; the Apoſtle ſaith, the Mind and Conſcience of the Unbelieving are defiled; the Apoſtle exhorteth to draw near to God with a *True Heart, having the Heart ſprinkled from an Evil Conſcience* 1 *Tim.* 1. 19. *Tit.* 1. 15. *Heb.* 10. 22.

When Man is governed by the god of the World, who blinds his Mind, the Prince of the Power of the Air, who rules in the Hearts of the Children of Diſobedience, then his Conſcience is Evil; he calls Good Evil, and Evil, Good; ſuch were they who put Chriſt to Death, and put his Diſciples to Death, and thought that they did God Service therein

The Apoſtle ſaith, *My Conſcience alſo bearing me Witneſs in the Holy Ghoſt.*

Reader, Here take notice, that the Apoſtle's good Conſcience was governed by the Holy Ghoſt, or Spirit of God, who is Light, and ſo are all Good Conſciences; but all Evil Conſciences are governed by the Unholy Spirit of the god of the World, who blinds the Mind and defiles the Conſcience.

As to thy Name, which thou haſt given to the Life of God, which

which is the Light of Men, calling it *A Natural Light*, this Name is Unſcriptural as well as Unreaſonable; for *natural*, as thou accounteſt it, as being *corrupt*, and *guilty of Sin*, &c. is in direct Oppoſition to *ſpiritual*; *The Natural Man perceiveth not the Things of the Spirit of God*, as the Apoſtle ſaith, *they are Fooliſhneſs unto him, neither can he know them, becauſe they are ſpiritually diſcerned*, the 1ſt of Corinthians, Chap. 2. Verſ. 14. *For what Man knows the things of a Man, ſave the ſpirit of a Man which is in him; ſo the things of God knows no man, but the Spirit of God*, verſ. 9. but as it is written, *Eye hath not ſeen, nor Ear heard, neither hath it entered into the Heart of Man, the things which God hath prepared for them that love him, but God hath revealed them unto us by his Spirit; for the Spirit ſearcheth all things, y a, the deep things of God.*

Quak. Subv. pag. 35. *J. C.* thou talkeſt of the Light, which is the Life of God, which lighteth every Man that cometh into the World, being *the Soul*, &c.

Anſw. The holy Scriptures do not ſay as thou doſt, but put a Diſtinction between *God* and the *ſoul of man*: The Prophet *David* ſaith, *Why art thou caſt down, oh my Soul? why art thou diſquieted within me? truſt thou in God*, Pſal 42. 5, & 6. The Apoſtle prayed to God for the Saints, that *their whole Spirit, and Soul, and Body might be preſerved Blameleſs*, &c. 1 Theſſ. 5. 23.

Obſerve, *J. C.* the Apoſtle did not pray, that the Life of God, which is the Light of Men, might be preſerved blameleſs; for that is everlaſtingly holy and blameleſs; and it is not poſſible that it can be otherwiſe, God being unchangeably holy.

The Word of the Lord by the Prophet *Ezekiel* was, *Behold, all Souls are mine, as the Soul of the Father, ſo alſo the Soul of the Son is mine; but the Soul that ſinneth, it ſhall Dye*, Ezek. 18. 4.

Obſerve, *J. C.* it is poſſible that the Soul may Sin and Dye, as to God, through its Diſobedience to or Rebellion againſt the Life or Spirit of God, which is the Light of Men. The Lord ſpeaks by *Iſaiah*, ſaying, *Wo to the Rebellious Children, who take Counſel, but not of me, who cover with a Covering, but not of my Spirit, that they may add Sin unto Sin.* Thus it appears, that

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it is poſſible for the Soul to ſin, that turns from, rebels againſt, and refuſes the Life and Spirit of God for its Covering; but its impoſſible for the Life and Spirit of God to ſin, or be guilty of any Sin.

Gen. 2. 7. *The Lord God formed Man of the Duſt of the Ground, and breathed into his Noſtrils the Breath of Life, and Man became a Living Soul:* God's Life or Breath *is God*, by its In-breathing upon Man, Man became a living Soul: This living Soul, made by the Breathing of *God, is not God*, but is an Effect produced and brought forth by the Breath of God; this Soul is immortal, it cannot ceaſe to be in ſome degree of Well or Wo, of Reſt and Peace, or Sorrow or Trouble; and though the Soul under the Power of Sin is Dead as to God, and not being acted and governed by him, is not in Unity and Peace with him, yet it lives in a ſenſe, but its in a ſenſe of Deprivation of Unity and Peace with God, and ſo in a ſenſe of Diſquiet and Trouble; and at this Chriſt pointed in the Parable concerning the Rich & the Poor Man, the one in Heaven, and the other in Hell; as alſo its pointed at where the Prophet ſaith *Tophet is prepared of old for the Rebellious, there is Fire and much Wood, and the Breath of the Lord as a ſtream of Brimſtone doth kindle it*; and alſo, where Chriſt ſaid, *What will it advantage a man if he could gain the whole World and loſe his own Soul?* the Omnipreſence of the Life and Breath of God upholds the Soul of Man in Immortality, being preſent with it.

J. C. thou talk'ſt of the Light, which is the Life of God, being *Reaſon*

Anſw. The Scriptures of Truth do not ſay as thou ſayeſt (to-wit) that *it is Reaſon*, though I ſay, ſound and pure Reaſon is an Effect proceeding from it. But the Apoſtle *Paul* prayed to be delivered out of the *Hands of Unreaſonable Men*, which ſhews there were ſuch; as alſo, where he ſpeaks that he *fought with Beaſts after the manner of Men* at Epheſus. Now, though there were Unreaſonable Men, as aforeſaid, yet it doth not follow, that the Life of God hath not lighted them; for *that Life was the True Light, that lighteth every man that cometh into the World*, as in *John* 1. 4. & 9.

2 *Theſſ.* 3. 2.

J. C. Pag. 247. of *Sermons of Hypocriſie*, ſaith, *The Light within*

Within, till Regeneration and Converting Grace, is Darkneſs; and pag. 236, 237. thou ſayeſt, *The Light in* Adam, *before he fell, was a pure Light, a ſweet and bleſſed Light; but now it is turned into a ſinful, defiled, ſelf-deſtroying Light.*

Anſw. God is Light, and he doth not Change, as the holy Scriptures ſay; his Life was *Adam's* Light before he fell, by which he ſaw what God required of him; and when he did fall, (or was fallen) his fall did not corrupt nor alter the Property nor Purity of the Life of God, which was his Light, but by that Light he knew when he had broken the Law of God, and ſought to hide himſelf, &c. But as it is written, *Whatſoever is reproved is made manifeſt by the Light; for, whatſoever doth make manifeſt is Light*, Epheſ. 5. 13. and it is Blaſphemy to ſay, *That this is turned into a ſinful, defiled, Self deſtroying Light*; and it is Blaſphemy to ſay, *This Light is Darkneſs; God is Light, in him is no Darkneſs at all; if we ſay, we have Fellowſhip with him and walk in Darkneſs, we lye and do not the Truth; but if we walk in the Light as he is in the Light, then have we Fellowſhip one with another, and the Blood of Jeſus Chriſt his Son cleanſeth us from all Sin*, as ſaith the holy Apoſtle, 1 *John* 1. 6.

J. C. take notice of this, if thou deſireſt to have the Blood of Chriſt to cleanſe thee from all Sin, thou muſt believe in the Light within, which convinceth thee of it, and reproveth thee for it, and if thou believe in it and walk therein, it will convince thee of all thy Hard and Blaſphemous Speeches againſt God, who is Light, in whom is no Darkneſs at all; and it will convince thee of thy Envy, Lyes and Rage againſt his People; and it will lead thee to Repentance, and ſo to Remiſſion of thy Sins, if thou believe in it and obey it, and walk in it, as afore-ſaid, while it ſtrives with thee, while the Day of thy Viſitation laſteth; for God who is Light and Spirit ſaith, *My Spirit ſhall not alwayes ſtrive with Man*; ſo when his Light ſtrives, his Spirit ſtrives; for his Light and Spirit are one, of one Being, though in thy Darkneſs thou wouldſt make them two.

Chriſt ſaith, *I am the Light of the World, he that follows me ſhall not walk in Darkneſs, but he ſhall have the Light of Life*; —And he ſaith, *Believe in the Light, that you may be the Children of the Light*; he is the ſame yeſterday, to day and forever,

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as the Apoſtle ſaith; and he is the expreſs Image or Character of the Father's Subſtance, the Brightneſs of his Glory, the Image or Character of the Inviſible God, as ſaith the Apoſtle.

J. C. I deſire thou mayſt believe this Teſtimony concerning the Light which is in Scripture Words, which will be for thy Eternal Good, and may be for the Good of thoſe whoſe Minds thou haſt darkned (by thy blaſphemous Words and fooliſh Arguments) againſt the Life of God, which is the Light of Men; for if thou believeſt this Teſtimony concerning the Light & walkſt therein, God who is Light will conſtrain thee publickly to condemn thy blaſphemous Words, which thou haſt uttered in print againſt it; and to ſeek to turn them to it, whoſe Hearts thou haſt hardned againſt it. To prove thy Aſſertion, that *The Light within is Darkneſs*, thou quoteſt Chriſt's Words, *The Light of the Body is the Eye, if therefore thy Eye be ſingle, thy whole Body ſhall be full of Light; but if thy Eye be evil, thy whole Body ſhall be full of Darkneſs; if therefore the Light which is in thee be Darkneſs, how great is that Darkneſs?* Mat. 6. 22. 23.

Anſw. Thou mayſt ſee upon what Occaſion theſe words were ſpoken, by the fore-going verſes, which are as follow, *Lay not up for your ſelves Treaſures upon Earth, where Moth and Ruſt doth corrupt, and where Thieves break through and ſteal, but lay up for your ſelves Treaſures in Heaven, where neither Moth nor Ruſt doth corrupt, and where Thieves do not break through nor ſteal; for where your Treaſure is, there will your Hearts be alſo,* I ſay the Light and Spirit of God doth lead the Spirits and Minds of thoſe that believe and walk therein, to ſet their Affections on things that are above, and to lay up their Treaſures in Heaven, as Chriſt commands; and to be ſpiritually-minded, in which is Life and Peace, as ſaith the Apoſtle: Now they that do thus, their Eye is ſingle and good, and ſo they are full of Heavenly Spiritual Light; this Eye will not offend, there is no need to pluck it out; but if People hate the Light, then they joyn unto Satan, who exerciſeth their Spirits and Minds in Covetous Practices, in Envy and Malice, Idolatry, &c. they ſet up their Idols in their Hearts, and are men of carnal Minds, in which is Death, as ſaith the Apoſtle; theſe have an Evil Eye opened in them by Satan, and this Eye looks after him (and his

evil Treaſures) that hath opened it; and he fills ſuch with Darkneſs, and with a Treaſury of Envy and Malice, and Blaſphemy, ſuch as thou haſt; ſo the Evil Man out of the Evil Treaſury of his Heart brings forth Evil Things, as Chriſt hath ſaid, and hath the Evil Eye that offends, which Eye thou haſt, Chriſt's Command is, *Pluck it out, and caſt it from thee.*

The Subſtance of the ſame Words before anſwered, are alſo in *Luke* 11. 34, 35. thus, *The Light of the Body is the Eye, therefore when thy Eye is ſingle thy whole Body alſo is full of Light; but when thy Eye is Evil, thy whole Body alſo is full of Darkneſs; take heed therefore, that the Light which is in thee be not Darkneſs.*

Anſw. The Occaſion of theſe Words thou mayſt alſo ſee, by the fore-going verſes, which are as follow, ver. 29.—*This is an Evil Generation, they ſeek a Sign, and there ſhall be no Sign given, but the Sign of* Jonas *the Prophet*, &c. and he ſaid further, *The Queen of the South, & the Men of* Nineveh *ſhall riſe up in Judgment againſt this Generation; for the men of* Nineveh *repented at the preaching of* Jonah, but Chriſt who is greater then *Jonah* preached, and that evil Generation repented not at his preaching; *The Queen of the South came from the utmoſt Parts of the Earth to hear the Wiſdom of* Solomon, *and admired it, and ſaid, the half had not been told her, and ſhe honoured him for his Wiſdom*; but when Chriſt the Wiſdom and Power of God (as the Apoſtle calls him) preacht unto that Evil Generation, they did not admire his Wiſdom and Power, neither did they honour him, but ſaid, *He had a Devil and was mad*, and ſaid, *By Beelzebub the Prince of Devils he caſt out Devils*: And this Generation ſhewed their Love to *Barabas*, to get him out of Priſon, who was committed to priſon for Sedition and Murder, and they cryed, *Crucifie Jeſus*, and as the Martyr ſaid, *Of him they were the Betrayers and Murderers*; ſo that Evil Generation loved their Brother *Barabas* (as Chriſt ſaid, *The World loves its own*) and to his Diſciples he ſaid, *I have choſen you out of the World, therefore doth the World hate you; it hated me before it hated you, and it hated me without a Cauſe, &c.*

That Evil Generation, who hated Chriſt and his Diſciples, and put him and them to Death, had an Evil Eye opened in them by Satan, who is a Murderer and a Lyar: So this Evil Eye, that he had opened in their Spirits, Minds, and Hearts, looked af-

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ter his Work, which is Murder, and Blaſphemy, and Lying; and ſo he filled them with Darkneſs, ſo they brought forth his Evil Treaſure, that he had filled their Hearts withal; ſo this is the evil Eye that offends, which all muſt know pluckt out, and caſt away, that enter God's Kingdom; and as it is written in the Scriptures of Truth, *Out of the Heart proceedeth an Evil Eye*, Mark 7. 22. The Apoſtle ſaith, *But if our Goſpel be hid, it is hid to them that are loſt, in whom the god of this World hath blinded the Mind of them that believe not*, &c. 2 *Cor.* 4. 3, 4. Mark Reader, the Apoſtle ſaith, *The god of the World hath blinded the Mind*, he doth not ſay, that he hath blinded the Light within, or the Life of God, which is the Light of Men; the Apoſtle alſo ſaith to the Believers, *Ye were ſometimes Darkneſs but now are ye Light in the Lord, walk as Children of the Light*, Epheſ. 5. 8. and when Chriſt appeared to *Paul*, when he was going to *Damaſcus*, he ſaid to him, *I ſend thee* (to wit, *to the* Gentiles) *to open their Eyes, and to turn them from Darkneſs to Light, from the Power of Satan unto God*, &c. and he further ſaith in *Epheſ.* 4. 18. of the *Gentiles*, that *they were darkned, and alienated FROM THE LIFE OF GOD*, &c.

John Cheyney, By all theſe Scriptures it doth plainly appear, that the Life of God, which is the Light of Men, is not Darkneſs; but that man, who is a Stranger from this Life, is Darkneſs, in whom the god of this world hath blinded his Mind. So whoſoever reads with an Heavenly Underſtanding, thy Blaſphemous Charge againſt the Light within, may ſee, that thou chargeſt that upon the Life of God, which is unchangeably pure, which is truly chargeable upon the DEVIL, and Fallen, Darkned, Rebellious Man (to wit, *That it is Darkneſs*) But as the Apoſtle ſaid, *God is Light, and in him is no Darkneſs at all, there is no Variableneſs, nor Shadow of Turning in him*; he ſaith, *I the Lord change not*, &c.—*He hath Immortality and dwells in the Light*, as ſaith the Apoſtle.

J. C. By what I have here written in vindication of the Light within, and that in Holy Scripture Words, and according to it, the whole Strength of all thy Arguments & Objections againſt it in thy Four Books (of *Quakeriſm Subverted*, *Quakeriſm Hereſie*, *A Call to Prayer*, &c. and *Sermons of Hypocriſie*) ARE UTTERLY

LAID WASTE, and the Life of God, which is the Light of Men, cleared from being guilty of any Sin, that ever was, or ever shall be committed.

In page 31. *Quakerism Subverted*, thou sayest, *In this lieth the Heart of the Controversie, if this be True and Sound, the Quakers are in the Light; if this be so, all that I have writ against them, as also what is alledged in my Skirmish, all falls to the Ground, and I will confess my self to be utterly defeated, and to have lost the Day.*

Answ. The Life of God, which is the Light of Men, which Light (& no other) we have believed in and preacht for Salvation to the Ends of the Earth, *THIS LIFE* is not guilty of, nor chargeable with any Sin that ever was or can be committed, so according to thy own confession (this being true) thou art utterly defeated, and hast lost the Day, so perform thy Promise, and confess, all that thou hast writ and alleadged against the Light (and the *Quakers* for its Sake) all falls to the Ground, and they are in the Right.

J. Cheyney, thus I and my Brethren, whom thou quotest in thy afore-said Books, and many others, have given a true Declaration of the Belief of the People of God (called *Quakers*) in the Life of God, which is the Light of Men, and with our Tongues and Pens we have made a true Confession thereto; and also in our Conversation, in true Love and Obedience to God, and in true Love and Justice towards Men, and thou art bound to believe us, or at least, not to oppose us herein, upon thy own Principle, if thou wilt be true to it. See *Call to Prayer*, p. 100. where thou sayest, *We take not upon us to know any Man's Heart, but our own*; and in page 99. also sayest, *We cannot know their Hearts.*

Answ. But though thou canst not know them, the Lord who hath search't them, knows them, and hath given us to know them, so with our Hearts, we have believed in the Life of God, (which is the Light of Men) unto Salvation; and have made Confession thereto, that thou and others may believe in the Light and become Children of it.

The Apostle *John* saith, *He that saith he is in the Light, and hateth his Brother, is in Darkness, even until now, and walketh in Darkness, and knows not whither he goes, because that Dark-*

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neſs hath blinded his Eyes; but he that loveth his Brother abideth in the Light, and there is no Occaſion of Stumbling in him, 1 Joh. 2.9 10,11.

They who remove the Land-Marks, and violently take away Flocks, and take away the Aſs of the Fatherleſs, and the Widow's Ox, and pluck the Fatherleſs from the Breaſt, and cauſe the poor to go naked, and take the Sheaff from the hungry, theſe are they who rebel againſt the Light, they know not the Way thereof, nor abide in the Paths thereof, Job 24. from verſe 2 to 13.

And this is the Condemnation, that Light is come into the World, and Men love Darkneſs rather then Light, becauſe their Deeds were evil; for every one that doth evil hateth the Light, neither cometh to the Light, leſt his Deeds ſhould be reproved; but he that doth Truth cometh to the Light, that his Deeds may be made manifeſt that they are wrought in God, Joh. 3. 19, 20, 21.

Chriſt ſaid of the Unbelievers, *This Peoples Hearts are waxed groſs, and their Ears are dull of hearing, and* THEIR EYES THEY HAVE CLOSED, *leſt at any time they ſhould ſee with their Eyes, and hear with their Ears, and ſhould underſtand with their Hearts, and they ſhould be converted, and I ſhould heal them*; but to the Believers he ſaid, *Bleſſed are YOUR EYES; for THEY SEE, and your Ears; for they hear,* Mat. 12.15, 16.

John Cheyney, by all theſe Scriptures cited, It doth appear, that they who do wickedly hate the Light, and rebel againſt it, and do not abide in the Path thereof; but they love Darkneſs, and do chooſe to walk therein; and they do cloſe their Eyes, leſt they ſhould ſee with their Eyes and underſtand with their Hearts, and be converted, &c. Thus it plainly appears, that the Light within is not to be blamed, nor charged with their Rebellion, it being clear from all their Sins, it never Conſenting unto any Sin, but condemns for it; the Light is the ſame in its Kind and Nature in him who hates it, and in him who loves it, (to wit, pure and holy) therefore it condemns the Unholy, who rebel againſt it.

But thou art juſtly blameable, and greatly condemnable, who haſt charged the Light within with being *guilty of the Sins of all the Damned in Hell*; thou ſayeſt, *There is not, nor ever was, nor*

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ever ſhall be any Sin committed by any Man or Devil, but the Light hath a principal hand in it, &c. Sermons of Hypocriſie, pag. 234.

John ſaith, *In the Beginning was the Word, & the Word was God, in him was Life, and the Life was the Light of Men; and the Light ſhineth in Darkneſs, and the Darkneſs comprehendeth it not.*

J. C. take notice, that the Life of God, which is the Light of Men, is as truly Light when it ſhines in Darkneſs, as when it ſhines out of Darkneſs, though Man, who is darkened by the god of the World, doth not ſee the Glory of it, as thoſe do who have believed in it, and love it, and bring their Deeds to it, that they may be made manifeſt that they are wrought in God.

David ſaid, *For thou art my lamp, O Lord; and the Lord will enlighten my Darkneſs,* 2 Sam. 22. 29. Pſal. 18. 28. And he ſaid, *With thee is the Fountain of Life; in thy Light we ſhall ſee Light,* Pſal. 36. 9.

And the Prophet *Iſaiah* ſaith, *O Houſe of* Jacob, *Come ye, and let us walk in the Light of the Lord,* Iſa. 2. 5. And he further ſaith, *If thou draw out thy Soul to the Hungry, and ſatisfie the Afflicted Soul, then ſhall thy Light riſe in Obſcurity, and thy Darkneſs be as the Noon-Day,* Iſa. 58. 10, 8.

The Apoſtle exhorted the Saints to *give Thanks unto God, who had made them meet to be Partakers of the Inheritance of the Saints in Light, who* (ſaith he) *hath delivered us from the* POWER OF DARKNESS, *and hath tranſlated us into the Kingdom of his dear Son,* Col. 1. 12, 13. The Apoſtle ſaid unto the Saints, *For ye were ſometimes* DARKNESS, *but now are ye* LIGHT IN THE LORD, *walk as Children of the Light: For the Fruits of the Spirit is in all Goodneſs, Righteouſneſs and Truth, proving what is acceptable unto the Lord, and have no Fellowſhip with the unfruitful Works of* DARKNESS, *but rather reprove them* Epheſ. 5. 8, 9, 10.

Mark, *John Cheyney*, Here the Apoſtle ſaith, Walk in the Light, that ye may be the Children of the Light, for the Fruits of the Spirit is in all Goodneſs, &c. Here the Apoſtle joyns the Light and the Spirit of God together, which indeed are one

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in Nature: For God is a Spirit, and he is Light, as the holy Scriptures ſay; and his Manifeſtation in man is Spirit and Light.

If ye walk in the Spirit (ſaith the Apoſtle *Paul*) *ye ſhall not fulfil the Luſts of the Fleſh*, Gal. 3. 16.

And the Apoſtle *John* ſaith, *If we walk in the Light as he is in the Light, then have we Fellowſhip one with another, and the Blood of Jeſus Chriſt his Son cleanſeth us from all Sin*, 1 John 5. 7.

The Apoſtle *Peter*, who was with our Lord and Saviour Jeſus Chriſt when he was Transfigured in the holy Mount, heard a Voice from the Excellent Glory, ſaying, *This is my Beloved Son in whom I am well pleaſed, hear ye him*; afterwards *Peter* truly related or declared unto the Believers in Chriſt what he had heard, and when he had ſo done, he ſaid, *We have alſo a More Sure Word of Prophecy, whereunto we do well that ye take heed, as unto a Light that ſhines in a* DARK PLACE, *until the* DAY *dawn, and the* DAY-STAR *ariſe in your* HEARTS, 2 Pet. 1. 19.

Mark, *John Cheyney*, Here the Apoſtle directed to take heed unto the Word of Prophecy, as unto a Light that ſhineth in a dark place, until the Day did dawn, and the Day-Star did ariſe in their Hearts; and this he ſaid was more ſure unto them then that which he had heard, and truly declared unto them.

To this agrees the Law of God, which ſaith, *Thou needſt not ſay, Who ſhall aſcend to Heaven, to fetch the Word unto us, that we may hear it and do it, (or obey it) for the Word is nigh thee, in thy Heart and in thy Mouth, that thou mayeſt hear it and do (or obey) it.* Deut. 30. 12. Rom. 10. 8. And the Apoſtle ſaith, *Thou needſt not ſay, Who ſhall aſcend, to fetch (the Word or) Chriſt down from above, or who ſhall deſcend into the Deep, that is, to bring Chriſt up from the dead? but what ſaith it? the Word is nigh thee, even in thy Mouth and in thy Heart, that is the Word of Faith which we preach.*

God ſaid, That *the Wicked hated Knowledge, and did not chooſe the Fear of the Lord; they would have none of my Counſel; they deſpiſed all my Reproof; therefore ſhall they eat of the Fruit of their own Wayes, &c.* Prov. 1. 29, 30.

Job ſaith, *That the Wicked ſay unto God, Depart from us, we deſire not the Knowledge of thy Wayes; what is the Almighty,*

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that we ſhould ſerve him? and what profit ſhall we have if we pray unto him? Job 21. 14, 15.

J. C. by theſe Scriptures it doth plainly appear, that the Life of God, which is the Light of Men, is wholely clear from Sin, God thereby tendring Counſel and Reproof unto Wicked Men, and they deſpiſing and refuſing all his Counſel, and would have none of his Reproof, THEMSELVES are guilty of their Sins, but the Light is clean and ſpotleſs forever. They who ſay to God, *Depart from us, we deſire not the Knowledge of thy Wayes*, though theſe be filled with Sin, and periſh therein, God, his Life and Spirit, which is the Light of Men, is clear from all their Wickedneſs, and their Deſtruction is of themſelves.

Chriſt ſaid unto his Diſciples, who had believed in him, the true Light, and abode in him, *Ye are the Light of the World, a City ſet on a Hill that cannot be hid; neither do men light a Candle and put it under a Buſhel, but on a Candleſtick, that it may give light unto all that are in the Houſe: Let your Light ſo ſhine before Men that they may ſee your Good Works, and glorifie your Father which is in Heaven*, Mat. 5. 14, 15, 16.

Mark, *J. C.* Chriſt's Command to his Diſciples, Let your Light ſo ſhine as the Candle ſhines upon the Candleſtick, which gives light to all that are in the Houſe; and ſo thoſe did who loved the Light, *who brought their Deeds to the Light, that they might be made manifeſt they were wrought in God; But every one that doth Evil, hateth the Light, and will not bring their Deeds to the Light, leſt they ſhould be Reproved.* So the Light of Life doth not ſhine forth in their Converſation before Men, as the Candle doth ſhine upon the Candleſtick, but the Light of Life in them is vailed, by and with their Evil Converſation, which the Power of Darkneſs leadeth them into; yet it is the ſame Light in its Nature and Kind in them who hate it and in them who love it; in the one it ſhines as the Candle upon the Candleſtick, in the other it ſhines in Darkneſs, as the Apoſtle ſaith: and ſo it ſhines as if a lighted Candle ſhou'd be put under a Buſhel. Now if a lighted Candle were put under a Buſhel, there would be Light under that Buſhel, even the ſame in KIND as if it were ſet upon a Candleſtick; even ſo there is Light in the Evil-doer,

doer, who hates it; and though it doth not appear in his Evil Converſation, yet it reproves him for Evil; and becauſe he loveth his Evil Deeds, he hates it, and therefore it is his Condemnation.

The Lord God, who is Light, who lighteth every one that cometh into the World with a pure ſpiritual Light, he hath made the *natural light* to give light unto all the Inhabitants of the Earth; it ſhines upon the Dunghil, as well as upon the pleaſant Valley; the Dunghil hath not Power to take away or change the pure Property of the Sun, neither hath the Devil or Wicked men power to take away or change the pure Property and Nature of the Life of God, which is the Light of Men.

Again, the *natural Sun* is divers times vailed from our natural Sight or Eye, by and with Clouds of outward natural Darkneſs; but the Outward Darkneſs doth not convert and change the *light of the Sun* into Darkneſs, but it remains in its own nature (*light*) ſhining in or under the Darkneſs, and by virtue of its Strength expels and ſcatters the Darkneſs, and ſhines in its Clearneſs when the Darkneſs is gone and paſt.

The Life of God, which is the Light or ſpiritual Sun, ſhines upon the Hearts and Souls of all Men and Women; ſome believe in it, ſome believe not in it; thoſe who believe in it, it ſcatters & drives away the Clouds of Ignorance, which have been drawn over the Souls by the god of the World, who hath blinded the Mind; and ſuch can ſay as the Apoſtle *John* ſaid, *The Darkneſs is paſt*; and as the Apoſtle *Paul* ſaid to the Believers in the Light, *Ye are all Children of the Light and of the Day, ye are not of the Night nor of Darkneſs; ſpend not your Time in Chambering and Wantonneſs, but put ye on the Lord Jeſus Chriſt, and make no proviſion for the Fleſh to fulfil the luſts thereof*: But thoſe who hate the Light, are more and more filled with Darkneſs, and grow worſe and worſe, and are given up to work Wickedneſs with Greedineſs; yet theſe Haters of the Light cannot change the Light into Darkneſs, nor alter nor change the pure Property thereof, nor make it Partaker with them in their Sins; but it remains a faithful Witneſs againſt Sin, and the Devil, who is the Author of it.

In Vindication of the Life of God, which is the Light of men, I farther argue; *God is above all, the higheſt, or the moſt high, there is nothing above him to be his Life, and there is nothing below him that can be his Life; therefore the Life of God, which is the Light of Men, which Life is Omni-preſent, is God.*

Quakeriſm Hereſie, pag. 10. *John Cheyney* confeſſeth, that *God is Light and Omnipreſent*, and that *Man is a Creature, and ſo God is preſent both within him and without him.*

And pag. 9. in Contradiction to himſelf he ſaith, *Admit the Light within be affirmed to be God, then it will follow, that every Man is God; and that ſo many Men as there are, there are ſo many Gods; and that when a Child is born, there is a New God; and that when any Man dyes, God dyes; and that before Man was in being there was No God; and that every Man is Almighty and Eternal, Self-exiſtent and Omni preſent, and Unchangeable, and Creator, Lawgiver and ſoveraign Judge of the World, and that every Man is to be Worſhipped, Feared and Obeyed as God; and God is to be ſubject to God; and that when any Man ſins, God ſins; and that all the Acts of Men, are the Acts of God; and that God and Man are of one Eſſence, &c.*

Anſw. John Cheyney, thou ſayſt, as afore-ſaid, that *God is Light, and Omni-preſent, and ſo both within Man and without him*, which is true; God is not divided into Parts, Pieces and Shreds, as thou darkly and wickedly talkeſt; and wouldſt inſinuate, that the *Quakers* ſo hold and believe concerning him: But we ſay, he is indiviſable, in his own Being or Eſſence, and his being in all Mankind doth no wayes ſcripturally or reaſonably prove, that he is divided into Parts, &c. a thou fooliſhly argueſt; for though God be indiviſable in his own Being, who is an infinite Spirit, yet he meaſurably manifeſts himſelf in and to Mankind according to his Heavenly Will, & the ſeveral Capacities of Men & Women. And what I ſay herein, is agreeable to Scripture; The Apoſtle ſaith, *There is one God over all, through all and in you all*; and he ſaid, *I live, yet not I, but Chriſt lives in me*; and if Chriſt lived in him, did not God live in him? And the Apoſtle preacht the Myſtery that had been hid from Ages and Generations, *Chriſt in them their Hope of Glory*; wilt thou therefore ſay, that the Apoſtle and all the Saints, in whom Chriſt was revealed, were all

all Gods, and to be worſhipped as Gods? Oh! what Confuſion Diſtraction and Madneſs hath thy Pride and Envy brought thee into? Oh! that thou mightſt find a place of Unfeigned Repentance, it would be my Rejoycing, for my own ſake, and for the ſake of others whom thou haſt greatly abus'd, in leading them to believe thy Blaſphemy & Darkneſs utter'd againſt God who is Light, and thy Lyes and Envy againſt his People. But thy arguing againſt what thou haſt confeſt to (which is Truth) as afore cited, is both Unſcriptural and Unreaſonable; for it doth not follow, becauſe God is meaſurably manifeſt in men, or in all men, that therefore Man is God; and that when Man dyes, God dyes; and that when a Child is born, a God is born; and that ſo many Men as there are, ſo many Gods there are: nor that Man is Eternal, or to be worſhipped as God, &c. Herein thou haſt manifeſted ſuch a piece of Diſtraction and ſpiritual Madneſs, as I never ſaw with my Eyes nor heard with my Ears before.

Thou confeſſeſt, That *thou haſt not a right ſenſe of God, and that thou art Diſtracted, &c.* and indeed thou largely proveſt it in theſe Diſtracted Arguments of thine.

Anſw. God, who cannot lye, hath ſaid, *I will dwell* IN *them and walk* IN *them, &c.* and Chriſt ſaith, *He that is with you, ſhall be* IN YOU; *I and my Father will come, and make our abode with you; He that hath the Son, hath Life; he that hath the Son, hath the Father alſo; I* IN *them, and thou in me, Righteous Father, that they may be made perfect in one, &c.*

J. C. it appears plainly by this thy Diſtracted Argument, that thou doſt not believe the Promiſe of God nor the holy Scriptures (which thou cal'eſt thy Rule) and its clear that thou art OUT of the TRUE FAITH IN which the Apoſtles and the primitive *Chriſtians* were. But the People of God, by thee (in Scorn) called *Quakers* do believe the Promiſe of God, who ſaid, *I will dwell in them, I will walk in them, I will be their God, and they ſhall be my People.* And they believe what Chriſt ſaid, *He that is with you, ſhall be* IN YOU; *I and my Father will come, and make* OUR ABODE *with you.* And they believe the Doctrine of the Apoſtle, who ſaid, *There is one God over all, through all and* IN YOU ALL; and they are Partakers of theſe Glorious Promiſes in Meaſure.

J. C. take notice, that this Great and Glorious Injoyment of God and Christ within, is peculiar to the Saints and Children of God, yet God's Omni presence immediately inlightens & influences Unbelievers in some degree: The Prophet saith, *He that shews unto Man his Thought, the Lord of Hosts is his Name*; and also the Prophet saith, *Whither shall I go from thy Spirit? whither shall I flee from thy Presence? if I ascend to Heaven, thou art there*; *if I take the Wings of the Morning, and fly to the uttermost Parts of the Earth, lo there shall thy Hand lead me*; *if I make my Bed in Hell, lo thou art there, &c.* Christ saith to the Unbelievers, *The Kingdom of God is within you*, which he compares to a Grain of Mustard-seed [mark the Parable] that is small. And God said to the Wicked, *I am prest under you as a Cart is prest that is full of Sheaves*, Amos 2. 13. *but in* Zion *God raigns and triumphs gloriously.*

Note, *J. C.* that its God in Condescension to fallen Man, striving with him for his Restoration, that is the Cause he suffers as a Cart that is oppress with Sheaves, and that his Righteous Soul or Spirit is griev'd with the Wicked every day; *Psal.* 7. 11 & not that Man otherwise can oppress God, &c. for he could cut the Thred of the Lives of all the Wicked, and rid him of all his Enemies as in a Moment; but in his Long-suffering, and Forbearance, and tender Mercy he waits on Man to lead him to Repentance; Oh! blessed are all they who answer the End of his Long-suffering and Patience by (unfeigned Repentance) who would have all men know the Truth, and be saved from Everlasting Misery.

What I have here in brief written, is sufficient for the full Confutation of thy aforesaid wild, confused and distracted Arguments, and thou hast confuted thy self in confessing, that *God is Omni present, and so both within Man and without him.*

Quakerism Subverted, p. 9. because the People called *Quakers* affirm, That the Light, Life, Spirit and Word of God, &c. is sufficient to lead out of Sin, and preserve out of it, Self-conceited *John Cheyney* doth infer and conclude, *That this our Doctrine and Testimony doth make void & untrue the Doctrine of* Adam's *Fall, &c.* and he further saith, *Hence it will follow, that Christ came into the World in vain, &c.*

Answ. J. C. these thy Ungodly Consequences do no wayes Scrip-

Scripturally or Reaſonably follow upon theſe our Words; our Words are True and Sound; there is nothing higher & ſtronger then the Life of God, and that is ſufficient to lead out of Sin, and preſerve out of it: And we believe and own the Hiſtory or Declaration given by *Moſes* concerning *Adam*'s Fall, and *Adam* did not fall, becauſe the Life of God was not ſufficient or able to uphold him, but he fell, becauſe he did not diligently attend unto that Life that was able and ſufficient to preſerve him, and ſo God brought Condemnation upon him for his Diſobedience, as it is written in the Scriptures of Truth. And J. C. it is great Ungodlineſs in thee to ſay, that from this our before cited Doctrine and Teſtimony it will follow, *That Chriſt came into the World in vain*; for we ſay, the Coming of Chriſt into the World was, and is of great value and worth, and is of high value and eſteem with us; we ſay he came into the World to ſave Sinners from their Sin: He offered up himſelf through the Eternal Spirit, as an acceptible Sacrifice unto God, as a Lamb without Spot and Blemiſh, he was and is the Lamb of God, who takes away the Sins of all that believe in and obey him, he is the one Offering who hath ended the *Jews* many ſhadowy Offerings, he baptizeth with his holy Spirit, Life and Power all that believe and walk therein, in ſuch he fulfils what *John Baptiſt* teſtified of him (to wit) *He baptizeth them with his Holy Life and Spirit*, which is as Fire to burn up the Devil's Works in Man, which is Sin, and ſo caſts him out, who is the Author of them.

J. C. thou ſheweſt great Ignorance in the things of God, by drawing ſuch ungodly Conſequences upon our before cited (true) Words.

J. C. take notice there are good Laws in *England* againſt Murder, it doth not therefore follow, that there are no Murderers in *England*; God gives his good Spirit to the Rebellious to inſtruct them, as it is written, *Nehemiah* 9. it is their Rebellion againſt it that is the Cauſe they are not ſaved from their Sins: Chriſt came to *Jeruſalem* and wept over it, and ſaid, *I would have gathered thy Children together, as a Hen gathereth her Chickens under her wings, but ye would not*; it was their wilful Rebellion, that was the cauſe of their Deſtruction, and not that God was not willing

ling, or that Christ was not willing or able to gather or save them but as God hath said, *O Israel! thou destroyest thy self, but in me is thy Help.*

Quakerism Heresie, p. 10. J. C. confesseth, *That God is Light and Omni-present, and so, both within Man and without him.*

Answ. This is true, and according to the Doctrine and Principle of the People called *Quakers*, and in this Confession thou hast given away thy Cause against the Life of God which is the Light of Men.

In page 13. *John Cheyney* saith, *We are sure we cannot be deceived, that there is not any thing at all in every Man, or in any Man that is or can be God.*

Answ. I am sure thou notoriously contradictest thy self (herein) for thou confessest, as before cited, *That God is Omni-present, and so both within Man, and without him*; and God who cannot lye hath promised, saying, *I will walk in them, I will dwell in them*; and Christ hath promised saying, *He that is with you shall be in you*; *I and my Father will come and make our Abode with you*; and the Holy Apostle saith, *There is one God over all, through all, and in you all.* Mark, J. C. hereby thy Darkness Unbelief, Self-Contradiction and Confusion are largely manifest. Thou sayest in thy Book entituled, *Call to Prayer, That thou art distracted in thy Prayers*, which I have great Cause to believe to be a true confession; for sure I am, thou art notoriously distracted in thy Writings against the Life of God, which is the Light of Men, and against the People of God called *Quakers*; thou art an Unskilful *Skirmisher* against *Quakerism*. Thy Pride and Envy against the true Light and its Children, will bring everlasting Misery upon thee, if thou repent not; but it is thy Unfeigned Repentance, and Eternal Salvation we desire, the Almighty God the Searcher of all Hearts knows it is so. Oh that it were in thy Heart unfeignedly to repent, while the Day of thy Visitation lasteth, that thou mightst know a Blotting out of all thy Transgressions, and be in Peace and Rest with God, and in Love unto, and Unity with his People.

A Teſtimony to the Pure Life of God, which is the Light of Men, and the Holy Scriptures given by Inſpiration of God.

John Cheyney, in page 9. afore-ſaid thou endeavoureſt to poſſeſs thy Reader with a Belief, *That the People called* Quakers *do caſt off, or make Uſeleſs all the Scriptures.*

Anſw. The People (by thee in Scorn) called *Quakers*, do not caſt off, or make the Scriptures of no Uſe, but we do believe, own and love them; we being come to the Life of God, which is the Light of Men, by this Life Man was made holy, and was governed thereby before the Scriptures were written: Note, J. C. Holy Men were before the Holy Scriptures, that Life which made Man Holy is greater then the Scriptures, by which Life or Living Spirit the Holy Men were moved and led to give forth Scriptures, this Living Spirit is the Original of Scriptures; we being come to that Life or Living Spirit, from which the Holy Scriptures proceeded, this gives us the Right Underſtanding of them, and in this we have the Benefit and Comfort of them, having experienced the Judgments, Mercies, Promiſes and Prophecies (in Meaſure) which the Living Spirit ſignified through the Holy Men in the giving forth the Scriptures.

J. C. In thy Book entituled, *Sermons of Hypocriſie*, p. 241, 242. thou ſayeſt: *The Scriptures of the Old and New Teſtament, are under God, Jeſus Chriſt, and the Holy Spirit, the Supream Rule and Judge.*

Anſw. Here thou grants God, Jeſus Chriſt and the Holy Spirit to be above the Scriptures, it is well thou haſt confeſſed to Truth in this matter, this is according to our Doctrine which thou quotes in thy Book entituled, *Quakeriſm Subverted*, p. 6. Our Doctrine is as followeth, *The only Way for People to come to a true Sight of, ſincere Reſpect for, and grounded Belief in the holy Scriptures, is to be turned to the Voice of the Living, Powerful Word of God from whom they came, which is nigh unto every one*

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to direct and order, and diſcipline to and in that Way of Holineſs they teſtifie of, and which leads to Eternal Happineſs.

And in p. 244. J. C. ſaith, *To the Spiritual, Holy and Saving Belief and Underſtanding of the Scriptures, there is requiſite and neceſſary the Special Illumination and Unction of God's Spirit.* And further he ſaith in the ſame page, *There needs no living Judge for the deciding of Controverſies, beſides the Spirit of God.*

Anſw. J. C. here thou haſt largely confeſſed unto the ſpecial Illumination and Unction of God's Spirit to the ſpiritual, holy and ſaving Belief and Underſtanding of the Scriptures: Now on this thy own Principle, thou and all the Men of thy Way, muſt of Neceſſity come to the Spirit of God, and receive its Illumination and Unction, before you can come to the ſpiritual, holy and ſaving Belief and Underſtanding of the Scriptures; and to this Spirit of God you muſt come that it may end your Controverſies about Scriptures and their Meaning, about which you are on Heaps amongſt your ſelves; and to this Spirit you muſt come to end your Controverſies in all things which relate to God's Worſhip. Now this living Spirit, or Life of God, which is the Light of Men, being that from which the Scriptures proceeded, and which muſt give the ſaving Belief and Underſtanding of them, this muſt needs be (as thou haſt well affirmed) above the Scriptures; and without firſt coming to this, according to thy own confeſſion, Man cannot come to the ſpiritual, holy and ſaving Belief and Knowledge of the Scriptures; and if they cannot without this, then without this the Scriptures cannot be helpful to Man's Salvation; this follows clearly upon thy own before cited Principle, ſo herein thou haſt in plain Words affirmed as much as the People called *Quakers* do in this particular. I could deſire thou wouldſt be true to this thy own Affirmation.

J. C. take notice, that though the Scriptures, as thou haſt granted, cannot be helpful to Man's Salvation without the ſpecial Illumination & Unction of the Spirit, yet the Life of God, or the living Spirit can help Man, and give Salvation to him, who hath not the Scriptures, and this is proved in *Abel, Seth, Enoch, Noah, Abraham, Iſaac, Jacob, &c.* who all received God's Salvation before the Scriptures were written; and *Moſes* that Man

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of God, receiv'd Salvation from God, before he writ or gave forth the Law; and all the Holy Men, who gave forth the Scriptures, received Salvation from God before they writ or gave forth the Scriptures, as the Holy Apostle *Peter* said, *The Scriptures came not in old time by the Will of Man, but Holy Men of God gave them forth as they were moved by the Holy Ghost,* (*Living Spirit or Life*) J. C. here take notice, that not only the Life of God, or Living Spirit did precede, and was before the Scriptures, but also the Holy Men did precede, and were before the Holy Scriptures: The Living *Spirit* or Life of God is the same to day, yesterday and forever; this hath opened the Scriptures unto us, and made them profitable and comfortable unto us, as I have said before; but still this Life of God or Living Spirit is supream, and above the Scriptures, as thou hast granted; and we say, is more Antient and Universal then the Scriptures; this Living Spirit, which is the true Light that lighteth every one that cometh into the World, is therefore undeniably, eminently the Rule freely tendered to all Mankind to lead them out of sin unto God, with whom nothing Unclean can dwell; all who believe therein, and continue in Obedience thereunto, they receive Power therein to cease from sin, which is the Devil's work, and Forgiveness of sins past, and so eternal Salvation; but the Rebellious and Unbelieving, who continue such till the Time of their Visitation be past, they perish, and their Destruction is of themselves; and as the Lord said of old, *O Israel, thou destroyest thy self, but in me is thy Help.*

J. C. what I have here briefly writ in vindication of the Life of God, or Living Spirit, which is the Light of Men to be above the Scriptures, as also my sincere Testimony to the Scriptures, as really owned by the People called *Quakers*, together with what thy self hast said in Honour to the Life or Spirit of God and its Illumination and Unction; this I say doth fully confute and overthrow all thy twenty Arguments (in the before cited Book) against the Life or Spirit of God, which is the Light of Men, and all the rest of thy confused Work against it.

J. C. I have yet something more to say to thee about this Matter, in thy 17th Argument in thy afore-said Book thou say'st

What is the Matter that the Scriptures must be cast off, &c. *and the Light within prefered before them?*

Answ. We do not cast them off, but do believe, read and love them, and have Comfort in them, and have profit by them (as I have said before) being come to the Life and Spirit of God from whence they did proceed (through the Holy Men) which Life and Spirit opens them unto us; for that is the *ONLY KEY* to open them; the Scriptures do treat of the deep things of God, and as the Holy Apostle saith, *The things of God knows no Man, but the Spirit of God, and it searcheth all things, yea, the deep things of God*: And *WHY* the Life or Spirit of God (which is the Light of Men) must be prefered above the Scriptures, thou hast given thy *SELF AND THE MEN* of thy way a very strong convincing Reason, Namely, in that thou hast affirmed, *That the Scriptures are not God, Christ, nor the Spirit, but Laws, Doctrines Histories and Reports given by Inspiration of God*; and thou acknowledgest, *God, Christ and the Spirit to be above them*; and thou sayest, *To the Spiritual, Holy and Saving Belief and Understanding of the Scriptures, there is Necessary the Special ILLUMINATION AND UNCTION of God's Spirit*, see thy *Sermons of Hypocrisie*. p. 243, 244. Here thou hast fully answered thy own Question, and also thou hast confuted and overthrown thy twenty Arguments, against the Life or Spirit of God, which is the Light of (and in) Men.

J. C. thou sayest, *God's Law GRAVEN upon the HEART is as truly his Law, as the Law of the Ten Commandments graven in Stone*: And further thou sayest, *But it is writing and Impression of Divine Laws upon the HEART which is the CHOICEST MERCY, and SAVING TO THE SOUL, Quakerism Subverted*, p. 21.

Answ. In this thou sayest well, in this thou grants, that God's writing his Law upon the Heart *Is the Choicest Mercy and Saving to the Soul*, therein thou set'st up and prefereſt the Inward Writing and the Writer, above the Outward Writing, and Man the Outward Writer; this is according to God's Promise, who said, *I will make a New Covenant with the House of* Israel, *I will write my Law in their Hearts, they shall not need to teach every*

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ry Man his Brother, saying, know the Lord; for they shall all know me from the greatest of them unto the least of them. And the Apostle who was a Minister of this New Covenant or Testament said, *God hath made us able Ministers of the New Testament, not of* THE LETTER, *but of the Spirit*; and he said, *The Law of the Spirit of Life in Christ Jesus, hath set me free from the Law of Sin and Death*: and the Apostle's preaching up the New Covenant the Law in the Heart, did not destroy, or cast off, and make useless the Ten Commandments, & Law of God written in Tables of Stone and Books; neither doth our preaching up the Life of God, which is the Light of Men, and calling upon People to be subject to the Law thereof, which it writes upon the Heart, make us to cast off the Scriptures, the Ten Commandments, nor any Command or Precept which God hath given; But in our receiving and preaching of the New Covenant *WITHIN* we see the fulfilling and ending of the Shadowy Part of the Old, as Circumcision, the Blood of Bulls and Goats and the rest of the Shadows, Carnal and Outward Offerings, which, though they were truly Commands of God, instituted for a time, appointed by him yet these did pass away and were ended, by Christ, who is the one Offering, who hath offered up himself through the Eternal Spirit above sixteen hundred Years ago: And the Ten Commandments, and all Commands, precepts and Doctrines contained in the Holy Scriptures, which require Love and Obedience to God and Christ, and Love, Justice, Equity and Mercy towards Men *WE DEARLY OWN*, and the Spirit of our Lord Jesus Christ which we have received, strengthens and enables us to love God with our whole Hearts, even all who abide in it, and grow up therein, and to love our Neighbours as ourselves, not to covet that which is not ours; and magnified be the Lord, who hath shewed Mercy to us, in sending his dear Son—to bless us, in turning us from our Iniquities, for of ourselves we can do nothing (that is good) as saith the Holy Apostle; but he said, *I can do all things through Christ that strengthens me*, and Christ said unto his Disciples, *I am the Vine, ye are the Branches, as the Branches cannot bring forth fruit except they abide in the Vine, NO MORE can ye, except*

Acts 3. 26. Phil. 4. 13. Joh. 15. 1. to v 7.

cept ye abide in me, and without me ye can do nothing and he commanded his Disciples saying, *ABIDE IN ME and I in you.* These things God hath given us the Experience of, Glory to his Holy Powerful Name for evermore.

J. C. thou sayest, *Whatsoever it is that God shall make known to be our Duty, we must do it, whether it be by Scripture or any other Way;—It had been a Duty to fear God, though Scripture had never said it;—It had been sin to steal, murder and commit Uncleanness, though God had never given forth his Precepts at Mount* Sinai: And thou further sayest, *Christ doth stamp and impress his divine and sacred Laws upon mens Hearts, and doth sweetly and most powerfully constrain all Saints to live after those Laws.* And in p. 29. thou sayest, *It's not the Office of the Scriptures to be the Spirit; the Spirit of God ONLY can open the Eyes of our Minds to understand the Scriptures;* See *Quak. Subv.* p. 19.

Answ. In this thou hast spoken Truth to thy own Confutation; for thou here grants, that God may make some Duty known unto man without the Scripture, and this Duty made known to Man without the Scripture thou sayest, *We must do it* (well said *John Cheyney*) then it's plain, the Scripture is not the chiefest or principal Rule for Man, in the Duty which God makes known unto him without the Scriptures;——But the Life or Spirit of God, which is the Light of Men, that makes some Duty known without the Scriptures; therefore it is the Principal or Chiefest Rule unto those Duties. *The things of God knows NO MAN, but the Spirit of God; but this Spirit searcheth all Things, yea the Deep Things of God:* thou hast affirmed (as I have shewed before) *That to the Spiritual, Holy and Saving Belief and Understanding of the Scriptures there is requisite and necessary the special Illumination and Unction of God's Spirit;* & thou sayest, *That Spirit only can open the Eyes of our Minds to understand the Scriptures.* See *Sermons of Hypocrisie*, p. 244. and *Quakerism subverted*, p. 29. So by thy own Affirmation, the Scriptures cannot be savingly known and so cannot be Instrumental towards Man's Salvation without the special Illumination (or Enlightning) and Unction of the Spirit of God, and by this Spirit only are the Scriptures understood; but the Illuminating Spirit of God can give Salvation unto Man, who hath not the

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Scriptures, and ſo that Man, who hath Salvation, and hath not the Scriptures, he hath Salvation without the Scriptures, and ſo the Scriptures are not his Rule for his Salvation, but the Life or Spirit of God, which doth enlighten him to know his Duty, and ſtrengthens him to do his Duty, that is the Rule of, and for his Salvation; and of this I have given clear proof before in the Caſe of *Abel*, *Seth*, *Enoch*, *Noah*, *Abraham*, *Iſaac*, *Jacob*, *&c.* who all had Salvation before the Scriptures were written. And *Moſes*, and all the holy Prophets and Apoſtles, who gave forth the Scriptures, they had Salvation given unto them by the Life or Spirit of God before they gave forth the Scriptures; ſo the Life of God, which gave them Salvation, was the Principal Rule of, and for their Salvation, and not the Scripture, which they gave forth after they had received Salvation.

Thou ſayeſt, *It had been a Duty to Fear God, though the Scriptures had never ſaid it.*

Anſw. (Well ſaid, *John Cheyney*) this is ſtill in Honour to the Life of God, which lighteth every one that cometh into the World; for this Life ſhewed Man, that it was his Duty to fear God, before the Scriptures were written; and this Life begot the Fear of God in Man; and this Life was his Rule and ſtrength to keep him in the Fear of God. And thoſe who did not fear God before the Scriptures were written, they were condemned by this Life for not fearing God: To this agrees the Teſtimony of the Apoſtle *John*, who ſaid, *In the Beginning was the Word, and the Word was God; in him was Life, and that Life was the Light of Men; and that was the true Light, which lighteth every one that cometh into the World*, John 1. 4. 9. And to this agrees the Doctrine of Chriſt, who ſaid, *Every one that doth evil hateth the Light;* — *And the Light is the Condemnation of thoſe, who hate it.*

J. C. thou ſayeſt, *It had been Sin to ſteal, and murder, and commit Unclean neſs, though God had never given forth his Precepts at Mount* Sinai, ſee *Sermons of Hypocriſie*, p. 19.

An. In this thou haſt ſpoken truly, this is ſtill in Honour to the Life of God which is the Light of Men; by this it appears, that from the Beginning God hath given all men ſome Law or Rule, whereby they might be made ſenſible, that to ſteal, murder and commit

commit Uncleanneſs was ſin againſt God, who is Holy; this is proved true in wicked and curſed *Cain* the firſt Murderer, who ſlew his Righteous Brother, for which the Wrath of God came ſo heavy upon him, that he ſaid, *My Punſhment is greater then I can bear*: The Life of God (which is the true Light, which lighteth every one that cometh into the World) ſhewed him, that Murder was Sin; and when he had murdered his Brother, that Life brought a heavy Curſe and dreadful Judgment upon him: The Old World by their ungodly Converſation grieved and provoked the Lord, that he brought a Flood upon them, and drowned them; and *Sodom* and *Gomorah* God deſtroyed by Fire, for their ungodly, wicked, unclean Deeds, theſe all periſhed under the Juſt Judgments of God before the Scriptures were written.

The poſtle ſaid, *When the* Gentiles (or Heathens) *did by Nature the things contained in the Law of God, they were a Law to themſelves, which ſhewed the Works of the Law written in their Hearts*, which Law was given to the *Jews* in the Letter or Scripture (which ſignifies writing) but they brake it, but the *Gentiles*, who had it not in the Letter did the things contain'd in it; theſe *Gentiles* or *Heathens* acknowledged God, and feared him, and did juſtly unto man; theſe are God's ſtanding precepts, which theſe *Heathens* did and kept; in their doing and keeping thereof the Apoſtle eſteemed them the *Circumciſed* of God & ſo indeed (they were) in Heart, and Spirit, and Ears; but the *Jews*, who were outwardly circumciſed, yet brake the Law, he eſteemed them *Uncircumciſed*, and ſo (indeed) they were; for, as ſaid the Apoſtle, *He is not a* Jew *that is one outwardly, neither is that Circumciſion, which is outwardly in the Fleſh, but he is a* Jew, *that is one Inwardly: and Circumciſion is that of the Heart*, in the Spirit, and not in the Letter, *whoſe Praiſe is not of Men but of God*, ſee *Rom.* 2. read the chapter throughout. And the Holy Martyr *Steven* called the Rebellious *Jews*, *Uncircumciſed in Hearts and Ears*, and told them, that *They did always reſiſt the Holy Ghoſt*; he alſo told them, *That God that made the World dwells not in Temples made with Hands*, for theſe faithful Sayings they ſtoned him to death, ſee *Acts* 7. 48, 49, 50, 51. and to the End of the chapter.

J. C. take notice, the *Jews*, who had the Law in the Letter but,

but reſiſted the Holy Ghoſt, they wreſted the Words of God (the Law Giver) and they ſaid, *By their Law Chriſt ought to dye*, and they were the *Betrayers and Murderers* of him (as the Holy Martyr ſaid) But had they not reſiſted, but obeyed the Holy Ghoſt, Life and Spirit of God, this would have given them the Saving Underſtanding and Knowledge of the Law of God. Thou confeſſeſt, *That the ſpecial Illumination, and Unction of the Spirit of God is neceſſary to the Saving Underſtanding, and Knowledge of the Scriptures*; *and that the Spirit of God ONLY gives to underſtand them.* But the *Jews* not attending upon this Holy Life or Spirit, Chriſt told them, *They neither knew the Scriptures nor the Power of God*; ſo they put him and the Prophets to death as Deceivers, and pleaded the Law for their Murder and Cruelty; The *Papiſts* and apoſtatized *Proteſtants* (who profeſs themſelves not to be *Jews*, (but *Chriſtians*) have pleaded Scriptures for their Perſecution and Spoyl of Goods, and impriſoning and putting to death thoſe who are taught by the Holy Ghoſt or Spirit of God; and theſe are no more Chriſtians in the Sight of God and Chriſt, then thoſe rebellious ones under the Law, were the true *Circumciſed*, or *Circumciſion*; Chriſt ſaid unto the Rebellious *Jews*, *Search*, or *Ye ſearch the Scriptures, and in them ye think ye have Eternal Life, but ye will not come unto me that ye might have Life.*

Mark, *John Cheyney*, the Scriptures could not give Eternal Life unto them, but they teſtified of Chriſt, in whom was (and is) Eternal Life; but they reſiſted the holy Ghoſt & Spirit of God, which he gave them to inſtruct them, they were Rebels againſt God, and knew not the Scriptures. (Read *Nehemiah* 9. *Lord* (ſaid he) *thou gaveſt them thy good Spirit to inſtruct them, but they Rebelled againſt thee, &c.*) They thought to have Eternal Life in the Scriptures, where it could not be had, and they refuſed to receive him in whom (ALONE) it then was (and now is) to be had; yet the Generation of Men condemned their Fathers for putting the Prophet to Death, and they ſaid, *If they had lived in the Dayes of their Fathers, they would not have been guilty with them in the Blood of the Prophets*: But Chriſt told them, *They were the Children* (Seed or Off-ſpring) *of them who ſlew the Prophets*

Prophets; and they Proved his Charge againſt them in putting him to Death.

J. C. have not the *Proteſtants* been condemning the *Papiſts* for Perſecution, Impriſoning and putting to Death the Ancient true *Proteſtants*? And do not they follow their Steps, in Spoiling of Goods, Impriſoning and putting to Death? Are there not large Tokens of this Curſed Work amongſt the *Proteſtants*, and thoſe eſteemed of the pureſt ſort in *New England*, who made Laws to put the People of God in Scorn called *Quakers* to Death, and who by their Deviliſh Law have Hanged on a Tree Four of the Servants of Chriſt, whom he raiſed and ſent in Love to them, to declare the Way of Life and Salvation unto them, namely, *William Robinſon*, *Marmaduke Stevenſon*, *William Leadra* and *Mary Dyer*, all faithful Servants of Chriſt, ſome of them taken away from their dear Children: Oh! the Wrath of the Living God is hot againſt ſuch Bloody Men & their Bloody Religions; their Sacrifices are *Cain*'s that firſt Murderer about Worſhip and Religion; and they are Vagabonds from the Life of God, as *Cain* their Father was (and is.)

J. C. Thou boaſteſt of the purity of thy Church, and particularly of thy Brethren the Prieſts, and calleſt them, *The moſt Humble, Conſcientious and Painful Miniſters*; and boaſteſt, as though thy Church, and particularly the Prieſts, were the *Holieſt People in the World*; and thou endeavoureſt to perſwade the Reader, *That the* Quakers *Hate thee and thy Church, and particularly thy Brethren the Prieſts, becauſe you are the Holieſt People in the World.* See thy *Sermons of Hypocriſie*, pag. 143.

Anſw. Thou ſlandereſt us in ſaying that we hate you; for we Hate no Man or Woman: But we do really love you, though many of you are our bitter Enemies; and we do pity you; and our Deſires are, That you may Repent of your Sins from the Bottom of your Hearts, and that you might have Everlaſting Life. But for thee to ſay, that we Hate you for your Holineſs, this is a horrible Slander; if we could hate you at all, it would be for your UNHOLINESS; for there is great plenty of that amongſt you, as we have largely experienced amongſt you above Twenty Years laſt paſt, in Spoiling Goods, Whipping, Stocking, Stoneing,

Stoning, Impriſoning ſome till Death, and (that) for no other Cauſe but for Worſhipping God in his own pure Spirit, and with-holding our own Corn, Hay, Cattle and Fleece from you Prieſts, who have ſet up a Trade of Preaching in your own Wills, for your own Earthly Ends; Chriſt hath not ſent you; you do not abide in his Doctrine and Command, who ſaid to his Miniſters, *Freely ye have received, freely give*: And his Miniſters of old did and now do abide in his Doctrine, and keep this his Command.

If any Man could hate you for Holineſs, if the Hatred of that Man be but equal or proportionable to your Holineſs, who can reaſonably judge that ſuch a Man (if any ſuch there be) has much Hatred againſt you, ſeeing that Holineſs is ſo very ſcarce amongſt you, as by your own daily Confeſſions and Converſations do largely appear. But as for us, we hate you not; and as for Holineſs, we would be very glad that you were, or yet might be Holy. Indeed it is true (as it is written) *Holineſs becomes the Lord's Houſe forever*. And the Apoſtle ſaid to the Saint, *The Temple of God is Holy, which Temple ye are*. But your daily Converſations, as well as Confeſſions, do prove that you are Unholy; you ſay, *You are all poluted from the Crown of the Head to the Sole of the Foot; and that you leave undone that which you ought to do, and do that which you ought not to do; and that you have no Health in you*: And ſome of you Prieſts ſay, *That you Sin in your Moſt Holy Duties, &c.* This being all true which you ſay, there is no Cauſe for any Perſon to hate you for Holineſs, ſeeing you have it not: But we ſhould be very glad to ſee you full of Holineſs; for then we know that you would be full of Harmleſneſs, and that would be very good for your ſelves, and it would be good for your Neighbours; then you would ceaſe to covet your Neighbours Goods, and ſpoiling, and caſting into Priſon until Death for your Bellies, all which hath been practiſed by thy Brethren the Prieſts, and yet they continue in theſe Evil Works; therefore it is in vain for thee to boaſt of Holineſs, while you have it not.

How many Fatherleſs Children and Widdows doſt thou think thy Brethren the Prieſts of *England* have made within 30 Years laſt paſt, by ſtifling Husbands and Fathers in Naſty Holes and

Dungeons, becauſe they could not (for the keeping of their Conſciences void of Offence in the ſight of God) conform to their Poluted Worſhip and Sacrifices, nor put into their Mouths? What Devouring have they made for their Bellies? Are not they Belly-gods, thinkeſt thou? What Plundering have they made for Tythes, which NOT CHRIST, but the Pope ſet up? Chriſt ſaid to his Miniſters, *Freely ye have received, freely give.* And the Apoſtle ſaid, *He laboured with his Hands, and thereby miniſtred to his own Neceſſities, and the Neceſſities of others, that he might make the Goſpel without Charge, though he and the reſt had Power to Eat and Drink*, but not to Plunder, Spoil and Caſt into Priſon, MARK THAT; they were Men of NOBLER SPIRITS then to do ſo.

God and Chriſt is Love, and thoſe who are the Miniſters of the Everlaſting Goſpel, which is Glad-tidings to the ſorrowful Soul, they dwell in the Love of God, and Chriſt, who is the Wiſdom and Power of God; and in this Love, and Wiſdom, and Power they gather People out of their ſins, to God and Chriſt, their Soul's Biſhop, who feeds their Souls with his Fleſh and Blood which comes down from Heaven, and gives them Life, and ſtrengthens them day by day thereby to forſake and reſiſt ſin, and the Devil, who is the Author of it. Chriſt is Biſhop, Prieſt, Prophet, Judge, Lawgiver and King in and over the Souls of his People; he leads them gently, and bears them in his glorious Arm of Power; he walls them about with his Strength; and keeps out him who would deſtroy their Souls; he nor his Servants, whom he ſends to preach, do not covet any Man's Gold, Silver or Apparel, Corn, Hay or any earthly thing; neither doth Chriſt's Miniſters Plunder, Spoil, Hate, Perſecute, Caſt into Priſon for Hire or Wages; but *ANTICHRIST's MINISTERS FALSLY CALL'D CHRIST's MINISTERS* do all ſorts of theſe bad Works: Yet all theſe ſorts of Evil-Workers make their Boaſt of the Scriptures, and the moſt of them call them their *Rule*, as thou *J. C.* doſt; and like the Rebellious *Jews*, who boaſted of the Law and Temple, and ſaid, *God was their Father*; but they broke his Law, and ſlew his Prophets, and his Son, and ſo diſhonoured him: But Chriſt ſaid, *It is not every one that ſaith Lord, Lord,*

that

that ſhall enter the Kingdom, but he that doth the Will of my Father: and *the Will of God is the Sanctification of his People*, as ſaith the Apoſtle. In vain do you Prieſts call him Lord, who do not the things which he commands (but the contrary.) Chriſt ſaid, *Ye ſhall know the Falſe Prophets by their Fruits.* So by theſe bad Fruits we know the Falſe Teachers, whether *Papiſts* or ſuch who call themſelves *Proteſtants: A good Tree cannot bring forth Evil Fruit, nor a Corrupt Tree, Good Fruit; a Fountain cannot at the ſame Place ſend forth bitter Water and freſh; Men do not gather Figs of Thiſtles, nor Grapes of Thorns*, ſaith Chriſt Jeſus.

John Cheyney, in thy Railing Premonition to thy *Sermons of Hypocriſie*, pag 4. thou throweſt out thy Envy and Folly like a Flood, but thou canſt not drown us therewith: Thou ſayeſt, *The* Quakers *in theſe Parts where I live, are building themſelves Chapp ls —— And are not at all aſhamed of their Doings.*

Anſw. We do build our ſelves Houſes, which are needful to wait upon God and live or dwell in, and we have no Cauſe to be aſhamed thereof: But thou haſt Cauſe to be aſhamed of thy Folly & Envy in this Matter: Did not the *Papiſts* build the moſt of your worſhip Houſes (falſly called *Churches*) ready to your Hands, as well as provide Tythes for you? And art thou angry we have Houſes to meet in? We place not Holineſs in one Houſe above another: Wouldſt thou not pull down our Houſes in thine Anger, if thou hadſt Power.

In the ſame page thou ſayeſt, *They do vent moſt Blaſphemous Opinions, their Books abound with them, and the Magiſtrates let them alone; or if they ſuffer, it is not for their Moſt Groſs and Capital Errors.*

Anſw. Herein thy Malice againſt the People (by thee in ſcorn) called *Quakers* is plainly manifeſt: But what thou eſteemeſt Blaſphemy we know to be ſound Doctrine in holy Scripture-words. We ſay, that the Life of God, which lighteth every man that cometh into the World, IS GOD, and therefore is ſufficient to lead out of Sin, and to preſerve out of it, and to give Everlaſting Salvation; this thou accounteſt our great Blaſphemy. Thou calleſt this Life, which is Light in Men, *Di-*

gon, Diana, the Quakers Idol &c. and thou compareſt it to a *Drunken Coach-man, &c.* Now, herein it is plainly manifeſt, that thou art the great Blaſphemer, (and not we.) Thou ſayeſt, *The Magiſtrates let us alone.* O thou Evil-minded Man! what wouldſt thou have them to do with us? Doſt not thou here plainly ſhew what thou wouldſt be at, (to wit) Perſecuting of us for our Obedience to God, (as thy Elder Brethren the Prieſts have long done?) In this thou ſheweſt the ſpirit of *Cain*, and not of Chriſt Jeſus, whoſe Miniſter (falſly and preſumptuouſly) thou profeſſeſt thy ſelf to be: But let me tell thee, Hadſt thou ſuffered half ſo much for thy Religion, as many of the People called *Quakers* have done for theirs, I doubt not but it would have made thee weary, if not quite to have forſaken thy Church, and to have fallen into another Form or Faſhion, as many of thy Brethren have done when but a little Suffering was like to come upon them.

Thou ſayeſt, *If the* Quakers *do ſuffer, it is not for their Moſt Groſs and Capital Errors.*

Anſw. Herein thy Wickedneſs appears to be great; for herein thou wouldeſt perſwade the Magiſtrates, that thou knoweſt ſome CAPITAL ERRORS that we are in which They know not of; herein thou haſt acted the Part of a *FALSE Malicious Informer*; I deſire that God may give the Magiſtracy of this Nation, and all Nations a Right Senſe and Knowledge of all ſuch *Falſe Informers* as thou art, and that they may be *AWARE of you*, and that they may not be the Executioners of your Ungodly and Bloody Deſigns; for, if they be, they will provoke the Juſt God of Heaven and Earth to bring his Juſt and Heavy Judgments upon them; but the Lord God (who is Light) is daily diſcovering you, and your curſed Work of perſecuting (Tender and Juſt Men and Women, for their Obedience unto him) both unto Magiſtrates and others, who are *SERIOUS*; and if ſome do hearken unto you, and execute your Malicious Deſigns upon us, we are reſolved through the Help of the Lord God Almighty to bear your Utmoſt Cruelty (in Patience) it being for our Obedience unto him, we do believe that he will uphold us, as he hath hitherto done, Praiſes,

Glory,

Glory, Honour and Everlaſting Thankſgiving is due unto him; greater is he that is in us, then he that is (*HEAD*) in thee and thy perſecuting Brethren, & this the ancient true Chriſtians did enjoy, as the Holy Apoſtle ſaid, *Greater is he that is in us then he that is in the World* (mark that J C.) *by whom we overcome the World*, 1 John 4. 4, 5, 6, Thoſe which thou callſt our *Capital Errors* and *Blaſphemy*, &c. is Truth; we do affirm, that the Life of God is the Light of Men, and that this Life lighteth every one that cometh into the World; and that this Life is ſufficient to lead Man out of ſin, and to preſerve him out of it, and to give him Dominion over the Devil, who is the Author of it. This our Teſtimony to the Life of God is according to the Holy Scriptures, as I have largely proved in the Beginning of this Book. & in the Way that thou and thy Generation of Perſecutors call Hereſie, we do worſhip the living true God; and by ſuch as thee was the Holy Apoſtle (falſly) accuſed of Hereſie, ſee *Acts* 24. 14.

J. C. in thy Book entituled *Quakeriſm Hereſie*, p. 30. thou ſayeſt, *It would be great Mercy to* Penn *and* Whitehead *and ſuch others of them, to have their Books ſearched and examined, and their Blaſphemous Poſitions of the Light within condemned by Civil Authority, their Errors are plainly intolerable.*

Anſw. Penn and *Whitehead* and the others, whom thou cauſleſly revileſt, are able to prove their Poſitions of the Light within, to be ſcriptural, ſound and reaſonable; & this they have already largely proved them in their Books, & therefore not blaſphemous before Civil Authority: And they are alſo able to prove thy Poſitions againſt the Light within, to be unſcriptural, and unreaſonable, and blaſphemous, and this is already proved on the Light's and their Behalf, in the Beginning of this Book: Thou callſt the Light within *Dagon*, and *Dianna*, *Quak. Subv.* p. 23. and *Call to Prayer* p. 112.

I ſay *Dagon* and *Dianna* were two dead Idols, but the Life of God, which is the Light of (and in) Men, this is not an Idol, nor can it ever be ſo; therefore thy Poſition againſt the Light within is blaſphemous: God is above all, the Higheſt or the Moſt high, there is nothing above him to be his Life, and there is nothing below him, that can be his Life; therefore the Life of God, which is the Light of (and in) Men, *IS GOD*, which Life is

Omni-

Omni-present, present in all Places, or every where; *NO* other Light have we, or do we preach, for the Salvation of Mankind, but the Life of God and Christ, whose Life is of one Being and Nature, see *John* 1. 4, 9. see 1 *John* 1. 1, 2, 3, 4, 5, 6, 7. see *John* 8. 12, 13. – & 12. 46. – & 3. 19, 20, 21.

J. C. in thy before cited Railing Premonition to thy *Sermons of Hypocrisie*, thou sayest, *Quakerism stands upon seven Pillars: The first*, thou sayest, *is Scripture wrested, or rather, quite taken down, and rendred of no Use.*

Answ. This is a malicious slander, as I have shewed befor e; for we do dearly own the Scriptures; we do read and believe them, and have Comfort and Profit in them, being come to the Holy Spirit of God and Christ, by which the Holy Men were moved, led and guided, in the giving of them forth, which Spirit only gives rightly to understand them; and we do dayly see them in fulfilling to our great Joy and Comfort; and our Lives, Conversations and Doctrines do agree, and are in Harmony with them, though thy Conversation and Doctrine, and the Doctrine and Conversation of the rest of our False and Malicious Accusers be not, as is largely manifest in this Nation, and elsewhere. The Scripture saith, *He that uttereth a Slander is a Fool*, Prov 10 18. *John Cheyney* hath uttered many Slanders against the People of God (called *Quakers*) a Catalogue of a few of them I have collected under a distinct Head in this Book, by which the unprejudiced Reader may see what a foolish man *John Cheyney* is, and how vain a thing it is for him to profess the Scriptures to be his Rule, while his Words and Deeds are so contrary to them; the express Command of the Lord God is, *Thou shalt not raise a false Report, &c.* Exod. 23. 1. but *John Cheyney* hath raised many false Reports against the People of God (called *Quakers*) as I shall make appear plainly out of his four Books which I have now under Examination; therefore it is a vain thing for him to make his boast of the Scriptures being his Rule, and of his Love and Esteem unto them, while his Words and Deeds are absolutely contrary unto them; but in this his vain boasting he is like the Hypocrites of old (whom the Holy Apostle mentions) *who made their boast of the Law, yet brake the Law, and therein dishonoured God*, so hath *John Cheyney* done, see

ſee *Rom.* 2. 23. But ſeeing thou thus ſlandereſt us, and in Deceit pretendeſt to be a great lover, promoter and owner of the Scriptures, it is expedient that I ſhould give the Reader a ſhort view what an Artiſt thou art in wreſting them.

J. C. in thy Book entituled, *Quakeriſm Hereſie*, p. 16. thou ſtates Objections againſt thy ſelf, which are in Favour of the Light within.— Object. *Thou, but doth not Scripture ſay, Chriſt in you the Hope of Glory; God dwells in humble Hearts; ye are the Temple of the Holy Ghoſt; I will dwell in you, and walk in you; This was the true Light that lighteth every one that cometh into the World; The Word is nigh thee, in thy Heart and in thy Mouth: We have a more ſure Word of Prophecy, whereunto ye do well to take Heed, as unto a Light that ſhines in a dark Place, until the Day dawn, and the Day-ſtar ariſe in your Hearts, &c.*

Thus far I have tranſcribed, word for word, *John Cheyney's* Objections againſt himſelf, which are in Favour to the Light within.

Now hear his Anſwer, he ſaith, *Chriſt dwells in the Heart by Faith, he dwells in the Hearts of his People*, 1ſt. *Objectively, as one dear Friend dwells in the Heart of another by Love — Thus, as the Soul of* Jonathan *was knit with the Soul of* David, *and he loved him as his own Soul.*

Reader, ſeriouſly conſider how groſly and wickedly this J. C. wreſts, the Scripture Words, cited in the afore-ſaid Objection; Chriſt ſaid to his Diſciples, *I am the Vine, ye are the Branches, as Branches cannot bring forth Fruit except they abide in the Vine, no more can ye, except ye abide in me; without me ye can do nothing*: And he ſaid, *Except ye eat the Fleſh of the Son of Man, and drink his Blood, ye have no life in you.* By this it appears, that Chriſt and his Diſciples, which are his Church, are more nearly related one to the other, then *David* and *Jonathan* was; for it would be abſurd to ſay, That without *Jonathan David* could do nothing, or without *David Jonathan* could do nothing; and it were falſe to ſay, *David* was the Vine, and *Jonathan* was the Branch or Branches; and it were falſe to ſay, that *David* eat *Jonathan's* Fleſh, or that *Jonathan* eat *David's*, or drunk his Blood; but it is true to ſay, the Saints eat Chriſt's Fleſh and drunk his Blood, which Fleſh and Blood came down from Heaven, which never

ſaw

saw Corruption; this is a Mystery hid from the Carnal Mind, that is Enmity against God. Hear *John Cheyney* further, in answer to the aforesaid Objection, p 17. 2dly, *Subjectively, and Inherently, and so Christ dwells by heavenly Light in the Understanding, by heavenly Graces, and holy Habits and Dispositions in the Heart; but*, saith *John Cheyney*, *these are no more God and Christ himself, then the Soul it self, or then the Body it self, or any other Effect; they are but noble Effects of God and Christ upon the Soul, but in no wise to be accounted God and Christ.* Hear him further in the same page, *God's Essence is Unconfinite (that is his Being) he fills Heaven and Earth, his Essence (or Being) is no more in one Place then in another.* Reader, didst thou ever hear such a piece of Confusion as this? he saith, Christ dwells in the Understanding and in the Heart, and then affirms within three lines after, that this is no more God, & Christ then the Soul it self, or, then the Body it self, or any other Effect.

Answ. Reader, Its true what he hath said, *That Christ dwells in the Heart and Understanding of the Saints*; but its false to say, *That the Soul it self, or Body it self (of every man, or of any man) or any other Effect, is as much God or Christ as God and Christ is*; this is horrible Blasphemy; this would make the Soul and Body of every man, or any man, to be God and Christ it self, and every Effect to be God and Christ it self: This is a piece of self-conceited *John Cheyney*'s Distracted Divining; and this his beforesaid Doctrine brings that upon his own Head which he has falsly suggested against us, to wit, That every man is a God, Christ, &c. But this Cursed Doctrine is abhorred by us; for, *To us there is but One God, and his Name is One*; *he is an infinite Spirit, Omnipresent, or present every where*; *he is everlastingly pure, without Mutation*; he saith, *I the Lord change not, &c.*

Reader, *J. Cheyney* saith, as is before cited, *That God's Essence (or Being) is unconfinite*; *he fills Heaven and Earth*; *his Essence* (that is, his being) *is no more in one place then in another*: He also saith in pag. 13. of the same Book, *That we are sure, that there is not any thing at all in every man, no nor in any man, that is or can be God.*

Reader, take notice, in the former of these J. C. confesses to God's Omnipresence, or his being every where; this is truth: he

he alſo ſaith, *God is no more in one place then in another* —— in the latter he ſaith, *We are ſure that there is not any thing in every man, no nor in any man, that is or can be God.*

Anſw. I ſhall not charge J. C. to be Atheiſtical in his Converſation; but ſure I am, that his Principle afore cited is Atheiſtical, and therefore *J. C.* an *Atheiſt* in Principle; an *Atheiſt* is one that doth deny that there is a God; againſt ſuch the holy Man teſtifieth thus, *The Fool hath ſaid in his Heart, There is no God.* J. C. ſaith, *That God's Eſſence (or Being) which Eſſence or Being* IS GOD, *is no more in one place then in another*: And J. C. alſo ſaith, *That he is ſure, that there is not any thing in every man, no nor in any man, that is or can be God.* So then upon his own Principle it follows, that God is no where, and ſo that there is No God at all. Oh horrible Darkneſs and Blaſphemy!

J. C. I do pity thee; my tender Deſires are, That thou mayſt find a place of Repentance, and obtain the Forgiveneſs of theſe thy Groſs Blaſphemous Words, and all the reſt of thy Ungodly Work; and my tender Deſires are, That God may preſerve the People of *Warrington* and *Burtonwood*, and others in thoſe parts, and elſewhere, from believing theſe thy horrible Blaſphemies, which thou haſt uttered againſt the Life of God, which is the Light of men.

J. C. thou haſt ſlandered us, as I have ſaid before, in ſaying, *We wreſt, or rather take down the Scriptures.*

J. C. as for thy part, thou make't little uſe of Scripture in thy Arguments againſt the Life of God (which is the Life of men) and the *Quakers*; but that thou doſt make uſe of, thou doſt notoriouſly wreſt, as I have briefly ſhewed before; and thy old Brethren the Prieſts have been notable Artiſts at wreſting the Scriptures: The *Papiſts* plead Scripture for their Idolatry and Cruelty, and when the *Papiſt Prieſts* turned to the *Common-Prayer*, they pleaded Scripture for the *Common-Prayer*; and when the *Common-Prayer Prieſts* turned to the *Directory*, and ſwore and preacht down the *Common-Prayer*, they pleaded Scripture to be their Rule; and now, when they have forſaken the Directory, and broken their Covenant, they ſtill plead Scripture to be their Rule: So its obvious, that they do manifeſtly wreſt the Scriptures; for they do not teach People to make Co-

venants and break, them as many of thy Brethren the Priests have done, & it is notoriously manifest, that you Priests do greatly wrest the Scriptures in your preachings and writings, holding up the Shaddows, which Christ put an End to, and opposing Christ the Light, Life and Substance, which is the End of them; pleading for Tythes and great sums of Money for preaching, and for Persecution, all which Christ & the Apostles witnessed against.

J. C. thou sayest, *The second Pillar, on which* Quakerism *is built, is* Enthusiasm, *or a Pretence to Revelation.*

Answ. We do own Revelation, which the Word *Enthusiasm* (taken in the true and proper Sense) doth signifie; we say, as Christ saith, *No man knows the Father but the Son, and he to whom the Son will reveal him*, see Mat. 11. 27. & Luke 10. 22. And the Apostle who said, *When it pleased God to reveal his Son in me, &c.* He knew God and Christ by Revelation; and when *Peter* said unto his Master, *Thou art Christ the Son of the living God*, Christ said, *Flesh and Blood hath not revealed this unto thee, but my Father, &c.* see *Mat.* 16. 17. The Apostle *Paul* said, *But I certifie you, Brethren, that the Gospel that was preached by me is not after Man; for I neither received it of Man, neither was I taught it, but by the Revelation of Jesus Christ*, see Gal. 1. 11, 12. Take notice J. C. that the Apostles knew God and Christ, and received their Gospel by Revelation: The Apostle saith, *Eye hath not seen, nor Ear hath not heard, neither hath it entered into the Heart of Man the things which God hath prepared for them that love him; but God hath* REVEALED *them unto us by his Spirit; for the Spirit searcheth all things, yea the deep things of God*, 1 Cor. 2. 10. And Jesus said, *I thank thee O Father, Lord of Heaven and Earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto Babes*, see Mat. 11. 25. Take notice J. C. that by Revelation the Babes come to know more of God and his Secrets, then the Earthly Wise and Prudent, who deny Revelation; and the Babes know more then thou dost, who hatest the Life of God, which is the Light of Men, and callest it *Dagon and Dianna*, and mockst at Revelation. The Apostle saith concerning prophesying and speaking about the Things of God, *If any thing be* REVEALED *to another that sitteth by, let the first hold his peace, &c. for you may all pro-*

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phesie one by one, &c. see 1 Cor. 14. 30, 31. Take notice J. C. the Apostles received the Gospel by Revelation, and if any thing was REVEALED to another that sate by, the first was to hold his peace; by this it plainly appears, that they did not only own Revelation, but they waited for it in their prophesying and ministring unto the People: And we the People of God called *Quakers*, have received our Gospel by Revelation, and do own and wait for Revelation, and speak forth for the Good of Peoples Immortal Souls, that which God by his Spirit reveals unto us; but it appears you Priests, who deny Revelation, and mock at it, have not received that which you call Gospel, by Revelation, neither do wait for Revelation, and that is the Cause you are in such Heaps, and Confusion amongst your selves concerning God, Christ, Scriptures, Principles, Doctrines, Faith, Election and Reprobation, &c. and that is the Reason you are so full of Wrath & Malice against them that have received their Gospel by Revelation, who preach freely, without Money or Price, in whom is fulfilled the Prophecy of *Isaiah*, who said, *Ho every one that thirsteth, come ye to the Waters, AND HE THAT HATH NO MONEY COME ye buy and eat, yea come buy Wine and Milk WITHOUT MONEY and WITHOUT PRICE*, see Isa. 55. 1. and the Apostle said, *Let us therefore as many as be perfect, be thus minded, and if in any thing ye be otherwise minded God shall* REVEAL *even this unto you*, see Phil. 3. 15. J. C. here take notice, that the Apostle doth highly esteem of REVELATION, saying, if any was otherwise minded (or contrary minded) to him and the rest, who were of a right and sound Mind in the things of God, that God should reveal the same unto them, that he had revealed to the Apostle and the rest, that were of a sound Mind; here the Apostle placeth the giving and receiving of a right Understanding and a sound Mind in the things of God, upon REVELATION; thus much in short concerning Revelation; and if thou callst this one of our Pillars, thou and all *Gog* and *Magog*'s great Army can never throw it down. But J. C. when dost thou think that you Priests of *England* will go forth with such a Proclaimation as *Isaiah* did? when will you have good Wine and Milk to deliver to the People without Money, or without Price? many would be glad to see you

furnished with Milk and Wine as the Holy Prophets and Apostles were; this would be good for your selves and the People, who have hitherto spent their Money upon you for that which is not Bread, and their Labour for that, which hath *NOT* brought *TRUE* Peace, Rest and Satisfaction to their poor *SOULS*.

J. C. thou sayest, *The third Pillar, on which* Quakerism *stands, is Worldly-Policy; Worldly-Policy is their Square and Moddal, and they bend and crooken Religion all they can to make them thriving.*

Answ. In this thou wickedly slanderest the People (by thee in Scorn) called *Quakers*; for it is not unknown to many in *England*, that this People since God raised them up to worship him in Spirit and Truth (according to Christ's Doctrine & Command) have undergone great Sufferings, in the Spoyl of their Goods, and Imprisonment of their Bodies, and beating and bruising many until death in *O. Cromwel*'s Dayes, as may appear in several Books and Papers anciently written and printed; and since the Kings Return into *England*, there have dyed Prisoners in several Goals in *England* and *Wales* for the Testimony of Good Consciences, above two hundred Persons, as may be seen in a Book lately printed, entituled, *The Continued Cry of the Oppressed for Justice*, and in the said Book, and others printed since the King's Return to *England*, it doth appear, that the said People have suffered great spoyl and loss of Goods, divers till it came to their wearing-Clothes, working-Tools, Food which they were ready to eat, and the Instruments in which they dressed their Food; divers who did abound in plenty of Food and Raiment, and were helpful to the poor of the Parishes, and Precincts where they did live, had not a Bed left to lie down upon; some were necessitated to go abroad to get lodging, and to borrow Beds, and other Necessaries of their Friends & Neighbours till they could be otherwise provided for. J. C. I would have thee to read the before cited Book of Sufferings, which when thou hast read, it may be thou mayest be sorry, that thou hast thus wronged the People called *Quakers* in this particular at least; see *Cambridge* Sufferings, p. 9, 10. *Norfolk* Sufferings in the same page, see *Leicester* Sufferings, in p. 7. Note J. C. these Sufferings cited in the aforesaid

forefaid pages, are but a Breviate of the Sufferings of the People called *Quakers* in the ſaid Counties; but thou mayeſt read them more at large in the Second Part of the aforeſaid Book; thou mayeſt alſo take notice, that divers of the People of God called *Quakers* have been baniſhed out of the Land of their Nativity (*ONLY* for meeting together to worſhip God in Spirit & Truth.

J. C. by what I have here writ, and the Conſtancy and Patience of the People called *Quakers*, in and under their former and preſent great Sufferings, doth plainly demonſtrate, that *Worldly-Policy* is *NO Pillar*, upon which *Quakeriſm* is *BUILT*; and therefore in this, as alſo in many other things, thou haſt greatly abuſed and wronged them, and thou haſt wofully miſſed thy Mark in this thy Charge againſt us; for it is thy Brethren the Prieſts, who make *Worldly-Policy* a Pillar of their *RELIGION*, who firſt preached up the *Common-Prayer*, and took Money and Tythes for ſo doing, and afterwards preached down *Common-Prayer*, and took Money and Tythes for ſo doing; and then preached up the *Presbyterian Directory*, and ſware, or covenanted to maintain the ſame, and took Money for ſo doing; and what! doſt thou know none of theſe Men that have broken their Covenant with *Presbytery*, and now preach up the *Common-Prayer* again? if thou knoweſt none ſuch, it is poſſible that there may be diverſs ſuch found in *England*; haſt thou never heard how thy Brethren the Prieſts did petition *O. Cromwel* and *R. Cromwel* and called them their *Moſes* and their *Joſhua*, and *The Light of their Eyes*, and *The Breath of their Noſtrils*? if thou knowſt none of theſe things, yet they are well known to many in *England*. J. C. thou art but a young man in thy way of preaching, and thou being on that Part which hath the Outward Power on its Side, *Worldly-Policy* will not (it is to be expected) lead thee to forſake thy Religion; but if thou ſhouldſt ſee great Sufferings come upon thoſe who profeſs thy Religion, and another appear inſtead thereof, in which outward Safety, the Friendſhip of the World, Earthly Honour and Riches were preſented, then thou wouldſt be tryed, and it is not unpoſſible, but thou mightſt do as many of thy Elder Brethren have done.

J. C. thou ſayeſt, *The Fourth Pillar, on which* Quakeriſm *is built, is Monkiſh Holineſs.*

Anſw.

Anſw. Without Holineſs no man ſhall ſee the Lord, as it is written in the holy Scriptures; and the holy Apoſtle ſaid unto the Saints, *The Temple of God is Holy, which Temple YE ARE*; & the Command of God was (and is) unto his People, *Be ye Holy; for I the Lord your God am Holy*; this Holineſs we love and dearly own, and we do wait upon God dayly to be filled therewith more and more to his Glory and Honour, and our Joy and Comfort.—But that which thou callſt *Monkiſh Holineſs* we do deny; it is amongſt thy own Generation, it is too near thy ſelf, a thy Feigned Shew of Humility, and Hypocritical Prayers and Sermons do ſhew unto thoſe, who in the Fear of God, without any Hatred to thee, have taken Notice of thee.

J. C. thou ſayeſt, *The Fifth Pillar on which* Quakeriſm *is built, is, Self-conceit.*

Anſw. This is a great Slander; for I do affirm on the Behalf of that Abuſed People, that it is their abſolute conſtant Belief, that none of them can do any thing that is well-pleaſing to Almighty God of themſelves, or by their OWN POWER, NO NOT SO MUCH AS TO THINK A GOOD THOUGHT: And of this Belief were the ancient *Chriſtians* as the holy Apoſtle ſaid; but he ſaid, *I am able to do ALL THINGS through Chriſt that ſtrengtheneth me*; he ſaid *We are God's Workmanſhip, created in Chriſt Jeſus unto Good Works, which God before ordained, that we ſhould walk in them; and it is God that worketh all our Works in us.*

J. Cheyney, the Charge of *Self conceit* belongs to thy ſelf, thou haſt the greateſt ſhare of it of any that ever I read, that I know of: I am abſolutely ſatisfied, if thou couldſt be cured of that radicated, deep-rooted, evil Diſeaſe of Self conceit, it would be a good ſtep towards making thee a good *chriſtian*, that which at preſent thou art far from, as thy own Confeſſion ſhews in thy Book entituled, *A Call to Prayer*, where thou ſayeſt, *Thou art conſtrained to pray Hypocritically, Diſſemble with God, and to utter Untruths unto him, who delighteth not but in Upright Lips.*

J. C. thou ſayeſt, *The Sixth Pillar that* Quakeriſm *is builded upon, is, the Diviſions of the Church, the Looſneſs Debauchery and Wickedneſs of many profeſſing* Chriſtianity, *the Corruptions and Vices of Rulers and Magiſtrates, the Pride, and Domination, and Senſuality,*

Senſuality, and Idleneſs, and Malignity, and Covetouſneſs of many in the Miniſtry, and the Unreformedneſs of many called Proteſtants.

Anſw. Here thou haſt given a black Charge againſt thy Church, which being true, we have good cauſe to ſeparate from you, ſeeing the Command of the Lord was and is to his People, *Come ye out from amongſt them—be ye ſeparate, and touch no Unclean Thing, and I will receive you, and ye ſhall be my Sons and Daughters*, ſaith the Lord God Almighty: And the Counſel of the Wiſe is, *Go not with the Multitude to do Evil.* But though you have given us juſt Occaſion to ſeparate from you, becauſe of the before-mention'd Abominations, that reign amongſt you, and particularly and eminently in thy Brethren the Prieſts, yet your Ungodlineſs is not any Pillar upon which *Quakeriſm* is built; but the Foundation of *Quakeriſm*, and the whole Strength and Power that upholds it, is Chriſt Jeſus, the Power and Wiſdom of God, which is from Everlaſting to Everlaſting; againſt this Foundation the Gates of Hell can never prevail.

J. C. thou ſayeſt, *The Seventh and laſt Pillar that* Quakeriſm *is built upon, is, a Seared Conſcience, forſaken of God.*

Anſw. This is a horrible Slander, proceeding from the Father of Lyes: The holy pure God, hath viſited us with his Day-ſpring from on high; he hath opened and tendered our Hearts, which in times paſt were darkened and hardened through the Deceitfulneſs of Sin, which did grow and prevail in and over us in the time of our Ignorance and Eſtrangedneſs from God; he hath purged our Hearts from an Evil Conſcience, as he did the Hearts of the true Believers in the Apoſtles dayes. And ſince this great Work and Mercy of God we have been Witneſſes of, it hath been our daily earneſt Prayer and Cry to God, that he might keep us in that Openneſs and Tenderneſs of Heart and Conſcience, into which he hath begotten us; for we cannot keep our ſelves by any Power of our own, (as I have ſaid before) and though our Tryals and Sufferings, which we have undergone amongſt the Men of this Generation, have been great, yet magnified be the Lord God in that he hath manifeſted his Strength in our Weakneſs, and thereby has born us up to this day, ſo that our Hearts

Hearts and Consciences are kept tender, sensible and open in Love and Obedience unto himself, and in true Love one to another, and to our Enemies. If we had been (as thou sayest) *men of Seared Consciences, Forsaken by God*; then we should not have exposed our selves, some of us to Banishment, some of us to Death, some of us to more then Two Seven Years Imprisonment, and many to the great Spoil and Havock of their Goods, and some their All, as I have briefly hinted before: But we should rather have been like the Atheists of old, and some now adayes, who have said, *Let us Eat and Drink, to morrow we shall Dye*; and so have been like the Fool, that saith, *There is No God, that makes a Mock at Sin*: but Glory to the Lord God, he hath preserved us out of these things by his Almighty Power: We know, *Them that will Reign with Christ, must Suffer with him*; *they that will live God-like in Christ Jesus, must suffer Persecution*; and *he that is born after the Flesh, persecutes him that is born after the Spirit*.

J. C. What dost thou think of thy Brethren, the Priests of *England*, who have first preached up *Common Prayer*, and then preached it down again; and preached up the *Directory*, and covenanted or sworn to uphold it, and since that have broken their Covenant, and preached down the *Directory* again, and up the *Common-Prayer*? Dost thou think these men are men of Tender Consciences? or are they not rather in a Degree *Seared* in Conscience, &c? And what dost thou think of thy Brethren, the Priests and *Protestant*-Professors esteemed of the purest Sort in *New-England*, who have made Laws to put the People called *Quakers* to Death, and put FOUR of them to Death (as I have said before) for no other Cause but the Exercise of their Tender Consciences towards God, in Worshipping him in Spirit and in Truth? Dost thou not believe these mens Consciences are greatly seared? And what dost thou think of thy Brethren the Priests, that have cast many of the People called *Quakers* into Prison (until Death) and so have made Widows and Fatherless Children) because they would not give them Tythes, which thing Christ never commanded, nor gave Example or President for? dost thou think it is not an Unreasonable thing for thy Brethren

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the Prieſts, *to Demand and Force Wages from them for whom they do no Work, and to take Thrice, Four, or ſometimes Six times as much as they have demanded to be their Due*? Doſt thou not think that they are Unreaſonable Men, and have Hard Hearts and Seared Conſciences? I ſpeak only of ſuch who are really guilty of theſe things.

The Quakers *ſerve the Lord Jeſus Chriſt, and not their own Bellies, as falſly charged by* J. Cheyney.

John Cheyney, in thy before cited Premonition thou ſayeſt, *I warrant you, the* Quakers *will look to themſelves, they are directly ſuch as* Paul *deſcribes*, Rom. 16. 17, & 18. *they ſerve not the Lord Jeſus Chriſt, but their own Belly.*

Anſw. This is a notorious Slander, proceeding from the Father of Lyes; for we cauſe no Diviſions in the Church, which is in God (the Father of our Lord Jeſus Chriſt) which is made of Living Stones, Eleſt and precious: We worſhip God in the Spirit, and rejoyce in Chriſt Jeſus, and have no Confidence in the Fleſh; our Praiſe is not of and from man, who is in Enmity againſt God; ſuch a one thou art: we ſerve God, and our Lord Jeſus Chriſt; & he who feeds the Ravens & clothes the Graſs, he feeds & clothes us, to whom be Everlaſting Praiſe for all his Mercies. But thoſe that ſerve not the Lord Jeſus Chriſt, but their own Bellies, are the Men of thy Generation and Trade, who preach for Hire, Divine for Money, Feed with the Fat and cloath with the Wool, and make a Prey upon People, while People put into your Mouthes, & give you what you would have, you cry *Peace, Peace*, and uſe many feigned Words and fair Speeches, and thereby deceive the Hearts of the Simple: But thoſe that are come to be taught and fed of God (according to his Promiſe) who cannot LYE, who ſaid to the Falſe Prophets of old, *I will gather my Sheep out of all Countries where you have driven them, (in the cloudy and dark Day) I will teach them my ſelf.* Againſt ſuch thy Generation makes War, as your Fore-Fathers the Falſe

Prophets did, who fed with the Fat, and clothed with the Wool, and killed them that were fed of God: Against such both the Prophets, Christ and the Apostles pronounced the Woes from God; of such the Apostle speaks to the true Church thus, *For many walk of whom I have told you often, & now tell you even Weeping, that they are the Enemies to the Cross of Christ, whose End is Destruction, whose God is their Belly, whose Glory is in their Shame,* WHO MIND EARTHLY THINGS: Here the Men of thy Generation are characterized to be directly such as the Apostle warned the true Church to beware of; see *Phil.* 3. 18, 19.

It is obvious, that its the general Course or Practice of the Priests of *England* to rainge from one side of the Nation to the other, to see where they can get the most Money for their Prayers and Sermons, which the true Prophets, Christ and the Apostles never did, but propheſied, preached and prayed freely, without Money and without Price; and so do the true Servants and Ministers of God and Christ in this Age: But the False Teachers go in the Way of *Cain*, and run greedily after the Error of *Balaam* for a Reward, and perish in the Gainsaying of *Core*; see *Jude* 11.

God is risen to scatter all Gatherings of People under what Profession of Religion soever, who are not gathered into his Spirit and Glorious Pure Power.

JOhn *Cheyney*, as to thy Charge and Complaint, that We *cause Divisions among you, or divide and separate from you.*

Answ. As to our Separation from you, we have good Cause, as I have shewed before; and as to your being divided, scattered or broken, it is the Lord God that breaks and scatters you, because you have not been gathered to his Life and Power, which lighteth every one that cometh into the World, by reason whereof Pride, and Covetousness, and Evil Works abound among you, which the *Righteous Soul of the Lord is grieved with al from day to day*, and he hath raised us up to call the Inhabitants of *England*

land and other Nations to Repentance, to turn them from Darkneſs to Light, from the Power of Satan to the Power of God, that they might receive Remiſſion of Sins. Into your publick Worſhip-Houſes, Market-places, Streets and other Places, hath the living God ſent us to proclaim his Mighty Notable Day, which hath approached in this Age, to the Salvation of Thouſands; God's Promiſe is fulfilled unto them, *He teacheth them himſelf*—therefore they can trade with you Prieſts no longer; and that is it which makes many of you rage and fret as you do, your Torment is increaſing, becauſe the Glory of the Lord is riſing, by which you are diſcovered to be the Men that are become Teachers for filthy Lucre ſake, God hath not ſent you, therefore you cannot profit the people; the Arm of the Lord (that is revealed) will break you to pieces, there is none ſhall be able to deliver you out of his Hand. Oh! that it were in your Hearts diligently to ſeek Repentance, that you might find Mercy at the Hand of the Lord: But without Unfeigned Repentance your Reward will be bitter in the End, though you may ſport your ſelves in your Vanities as for a moment. As God hath gathered Thouſands from you already, ſo will he gather Multitudes more: In vain do you ſtrive againſt him, who is riſen, and come to rule the Nations with his mighty Power as with a Rod of Iron; ye are as Potſherds before him; he will bring you down; well would it be for you to ceaſe ſtriving againſt him, and humble your ſelves under his Mighty Hand.

Chriſt ſaid in the dayes of his Fleſh, *Think ye I came to ſend Peace on Earth? I came not to ſend Peace, but to ſet a Man at Variance againſt his Father, and the Daughter againſt her Mother, and the Daughter in Law againſt her Mother in Law, &c.* See Mat. 10. 34. Again, ſaith he, *Suppoſe ye that I am come to give Peace on Earth? I tell you, Nay; but rather* DIVISION; *for from henceforth there ſhall be five in one Houſe divided, three againſt two, and two againſt three; the Father ſhall be divided againſt the Son, and the Son againſt the Father; the Mother againſt the Daughter, and the Daughter againſt the Mother; the Mother in Law againſt her Daughter in Law, and the Daughter*

in Law against her Mother in Law; see Luke 12. 49, 51, 52, 53.

John Cheyney, So it is the Lord God and his Christ who scatte ed, broke and divdied the Rebellious *Jews*, who were gone a whoring from their God after other Lovers; some believed the Prophets, Christ and the Apostles, and suffered with them; others believed not, but hated and persecuted them to Death; yea, *God and Christ divided betwixt Cattle and Cattle, the Sheep from the Goats, the Lambs from the Wolves, the Believers from the Unbelievers, the Wheat from the Tares, the Chaff from the Wheat*; for, till God and Christ be known, people have a Fellowship and Oneness in Sin, they walk together in the broad Way that leads to Destruction; but when God's Voice and Command is heard and obeyed by some, and rebelled against and rejected by others, then comes the Dividing, as Christ said, *If ye were of the World, the World would love its own; but I have chosen you out of the World, therefore the World hates you.* So he divided the Saints from the World of Old, and doth so now; for, as it is written, *What Agreement hath Christ with* Belial, *the Temple of God with Idols, or a Believer with an Unbeliever?*

Christ was accounted a *Disturber* and *Divider* by the Apostate *Jews*, and *a Teacher contrary to the Law*; and *Paul* was accounted by them a *Pestilent Fellow, a Ring-Leader of the Sect of Nazarenes, and a Mover of Sedition*, Acts 24. 5. *Peter* and *John* were counted *Troublers* by the *Jews* also, who streightly commanded them, *They should speak no more in the Name of Jesus*; but *Peter* and *John* answered, and said unto them, *Whether it be right in the Sight of God to hearken unto you more than unto God, judge ye; for we cannot but speak the things which we have seen and heard*, Acts 4. 19, 20.

The Apostles were accounted *Disturbers and Dividers, or Causers of Division*, by the *Heathenish Idolatrous Priests*; for when the Apostle *Paul* preached the Gospel at *Ephesus*, then *Demetrius* a Silver-Smith, who made Silver-Shrines for *Dianna*, brought no small Gain unto the Crafts-men, whom he called together, with the Workmen of like Occupation, and said, *Sirs, ye know, that by this Craft we have our Wealth*; *moreover, ye*

see

ſee and hear, that not alone at Epheſus, *but almoſt throughout all* Aſia, *this* Paul *hath perſwaded and turned away much People, &c. ſo that not only this our Craft is in Danger to be ſet at nought, but alſo that the Temple of the great Goddeſs* Dianna *ſhould be deſpiſed, and her Magnificence ſhould be deſtroyed, whom all* Aſia *and the World worſhippeth,* Acts 17. 24, 25, 26, 27.

John Cheyney, Here thou mayeſt ſee how *Demetrius* and his Fellow-Crafts-men ſet the whole City of *Epheſus* in an Uproar, and many in a Rage againſt the Apoſtles; and ſo confuſed were they, *that the more part knew not for what they were come together*; MUCH LIKE this hath been the Work of divers of thy Brethren the Prieſts in many Towns and Cities in *England*, who have raiſed up the Rude Ignorant Multitude againſt the Servants of the Lord, whom he hath ſent to preach Repentance amongſt you.

Concerning the Church of Chriſt for the firſt Three Hundred Years after his Crucifixion.

John Cheyney thou askeſt the *Quakers, What they think of Chriſt's Church for the firſt three hundred Years, till* Conſtantine's *time*? p. 159. of thy *Sermons of Hypocriſie*, &c.

Anſw. We believe well of the Church for the firſt three hundred years, we believe many lived and dyed in Peace with God in that time; we alſo believe, that God and Chriſt have had ſome faithful Witneſſes through the ſeveral Ages of the World ſince, though in ſome Ages Few in Number, & even as the Gleanings of the Vintage, or two or three Berries on a Tree top; for that which the Apoſtle *John* fore-ſaw & teſtified of by Revelation about ſixteen hundred years ago, that hath come to paſs, & is in a great degree fulfilled. *And there appeared a great Wonder in Heaven, a Woman cloathed with the Sun, and the Moon under her Feet, and upon her Head a Crown of twelve Stars; and ſhe being with Child cryed, traveling in Birth, and pained to be delivered: And there appeared another Wonder in Heaven, and behold, a great red Dragon, having*

having ſeven Heads and ten Horns, and ſeven Crowns upon his Heads; and his Tayl drew the third Part of the Stars of Heaven, and did caſt them to the Earth: and the Dragon ſtood before the Woman which was ready to be delivered, for to devour her Child aſſoon as it was born; and ſhe brought forth a Man-Child, who was to rule all Nations with a Rod of Iron; and her Child was caught up unto God, and to his Throne; and the Woman fled into the Wilderneſs, where ſhe hath a Place prepared of God, that they ſhould feed her there a thouſand two hundred and threeſcore Dayes: And there was War in Heaven, Michael *and his Angels fought againſt the Dragon, and the Dragon fought and his Angels, and prevailed not, neither was their Place found any more in Heaven, and the great Dragon was caſt out that old Serpent, called the Devil and Satan, which deceiveth the* WHOLE WORLD, *he was caſt out into the Earth, and his Angels were caſt out with him; and I heard a loud Voice ſaying in Heaven, now is come Salvation and Strength, and the Kingdom of our God, and the Power of his Chriſt; for the Accuſer of our Brethren is caſt down, which accuſed them before our God Day and Night; and they overcame him by the Blood of the Lamb, and by the Word of their Teſtimony; and they loved not their Lives unto Death,* Rev. 12. to the 12th ver. Chap. 13. *John ſaith, And I ſtood upon the Sand of the Sea and ſaw a Beaſt riſe up out of the Sea, having ſeven Heads, and ten Horns, and upon his Horns ten Crowns, and upon his Heads the Name of blaſphemy; and the Beaſt which I ſaw was like unto a Leopard, and his Feet were as the Feet of a Bear, and his Mouth, as the Mouth of a Lyon, and the Dragon gave him his Power, and his Seat, and great Authority: And I ſaw one of his Heads as it were wounded to Death, and his deadly Wound was healed, and* ALL THE WORLD *wondered after the Beaſt, and they worſhipped the Dragon, which gave Power unto the Beaſt; and they worſhipped the Beaſt ſaying, who is like unto the Beaſt, who is able to make War with him, and there was given unto him a Mouth ſpeaking great things and Blaſphemies; and Power was given to him to continue Forty and Two Moneths, and he opened his Mouth in Blaſphemy againſt God, to blaſpheme his Name and his Tabernacle, and them that dwell in Heaven; and it was given unto him to make War with the Saints, and to overcome them; and Power was*

given

given him over all Kindreds, & Tongues and Nations, and all that dwell upon the Earth shall worship him, whose Names are not written in the Book of Life of the Lamb slain from the Foundation of the World; if any Man have an Ear, let him hear; he that leadeth into Captivity shall go into Captivity — Here is the Faith and Patience of the Saints, Read the chapter throughout. And *John* said, *I saw another Angel fly in the midst of Heaven, having the Everlasting Gospel to preach unto them that dwell on the Earth, and to every Nation, and Kindred, and Tongue, and People, saying with a loud Voice, fear God, and give Glory to him; for the Hour of his Judgment is come, and worship him that made Heaven and Earth, the Sea and the Fountains of Water: And there followed another Angel saying,* Babylon *is fallen, is fallen, that great City, because she made all Nations drink of the Wine of the Wrath of her Fornications: And the third Angel followed them saying with a loud Voice, if any man worship the Beast and his Image, and receive his mark in his Forehead, or in his Hand, the same shall drink of the Wine of the Wrath of God, which is poured out without Mixture into the Cup of his Indignation; and he shall be tormented with Fire and Brimstone in the Presence of the Holy Angels, and in the Presence of the Lamb; and the Smoak of their Torment ascendeth up forever and ever. And they have no Rest Day nor Night who worship the Beast and his Image, and whosoever receiveth the Mark of his Name. Here is the Patience of the Saints, here are they that keep the Commandments of God, and the Faith of Jesus, &c.* Rev. 14. from the 9th to the 13th. These are the faithful sayings of God and Christ, spoken by the Angel unto *John*, which as I said before are in a great Degree fulfilled. Now the Woman is coming out of the Wilderness, and the Man Child is to reign, whose Right it is, and the Lamb and the Saints must have the Victory over the Dragon, the Beast, Whore and False Prophet; for this God hath promised, who cannot lye.

The

The Quakers *own the Ancient* Proteſtant-Martyrs, *put to Death by the* Papiſts.

John Cheyney, Thou askſt, *What the* Qukers *do think of the many Thouſands and Millions murdered and martyred, and put to Death by the* Papiſts?

Anſw. We believe and are ſure, that whomſoever the *Papiſts* have murdered, they have committed great Wickedneſs in ſo doing; it is a Breach of the Holy Law of God, who ſaith, *Thou ſhalt do no Murder*: But thoſe that the *Papiſts* have murdered for their Faith and Obedience to God & Chriſt, this is an Abomination that cryes very loud in the Ears of the God of Righteous Judgment for Vengeance; and we believe, that many were put to death by them in *Queen Mary*'s Dayes, not for Evil, but for the Exerciſe of their tender Conſciences towards God; and that ſuch, whoſe Conſciences were tender towards God, and faithful to what they THEN knew, and did rather chuſe to dye, then to violate the Law of God in their tender Conſciences, we believe they are everlaſtingly WELL; we believe the Teſtimony of the Holy Men, who ſaid, *That in every Nation he that feareth God and worketh Righteouſneſs is accepted of him.* But J. C. if thou or any ſhould ſay, theſe were not *Quakers*; that is more then you know, but if you mean, they were never called *Quakers*, of that you cannot be ſure neither; but admit they were not called *Quakers*, we do not contend for the Name *Quaker*, that Name was firſt given us in Scorn, by a Magiſtrate in *Derby ſhire*, whoſe Name was *Bennett*; and if thou ask what Name we would have or own? we ſay, we are Chriſtians, or the Servants of Chriſt, or Diſciples (which is Learners) of Chriſt; and if thou object, that we are *Quakers*, becauſe we have quaked, or do quake, or tremble, I anſwer, ſo did *Moſes*, *Habakkuk*, *David*, *Paul* and the whole Camp of *Iſrael*, as thou mayeſt read in the Scriptures of Truth. And the Prophet ſaid, *Serve the Lord with Fear, and rejoyce with Trembling*; and the Apoſtle exhorted the Saints *To work*

work out their Salvation with Fear and Trembling, ſee Heb. 12. 21. *Ezek.* 12. 18. The Word of the Lord was unto him, *Son of Man, eat thy Bread with Quaking, and drink thy Water with Trembling, and with Careſulneſs.* See *Daniel* 10. 7, 11. how he trembled, and the People who were with him, ſee *Acts* 32. 7. *Moſes* trembled, *Iſaac* trembled exceedingly, ſee *Gen.* 27. 33. In *Ezra* his Dayes, when *Iſrael* mingled themſelves amongſt the Heathen, and took ſtrange Wives, *Then there aſſembled unto him every one that trembled at the Word of the God of* Iſrael, ſee *Ezra* 9. 4. ſee chap. 10. 3. *They trembled at the Commandment of God.* God ſpake by *Iſaiah*, ſaying, *to this Man will I look, even to him that is poor, and of a contrite Spirit, and trembleth at my Word*, ſee *Iſa.* 66. 2. and in ver. 5. he ſaith, *Hear the Word of the Lord, ye that tremble at his Word, your Brethren hated you and caſt you out for my Name Sake, ſaying, let the Lord be glorified; but he ſhall appear to your Joy, and they ſhall be aſhamed.* The Lord ſaid to the Wicked, *Fear ye not me? will ye not tremble at my Preſence?* ſee Jer. 5. 22. The Lord ſaid, *Blow ye the Trumpet in* Zion, *and ſound an Alarm in my Holy Mountain, let all the Inhabitants of the Land tremble; for the Day of the Lord cometh*, ſee Joel 2. 1. *Habbakkuk* trembled, ſee his 3d chapter ver. 16. The Prophet *David* ſaid, *Serve the Lord with Fear, and rejoyce with Trembling*, Pſal. 2. 11. The Apoſtle *Paul* ſaid, *He was amongſt the Saints in Fear and much Trembling*, 1 Cor 2. 3. in 2 *Cor.* 7. 15. the Apoſtle teſtifies, that the Church at *Corinth* received a Brother *with Fear and Trembling.*

J. C. here thou mayeſt ſee, that the Prophets and Apoſtles, and People of God, both in the time of the Law and Goſpel, did quake or tremble at his Preſence and Commandment, as his People now do, which the Lord God taketh Pleaſure in, as he ſaith by *Iſaiah* the Prophet, *To this Man will I look, even to him that is poor, and of a contrite Spirit and* TREMBLETH *at my Word*; therefore it is a great evil in thee or any other, to make a Mock at Quaking and Trembling at the Word of the Lord; it is the Will of the Lord, you ſhould ceaſe from ſo doing, and that you ſhould quake or tremble at his Preſence.

J. C. in p. 158, 159. thou ſayeſt, *I challenge any Quaker to name me any one Church of Chriſt on Earth, which hath not been*

of the ſame Faith with us, and owned, uſed and maintained our Sacraments, Preaching and Praying, Reading and Worſhipping God, for Subſtance, as we do.

Anſw. The Apoſtle *John* ſaid, *In the Beginning was the Word and the Word was God; in him was Life, and the Life was the Light of Men; and that was the True Light that lighteth every one that cometh into the World*, John 1. 4, 9. The Apoſtle himſelf, and the Church of Chriſt in thoſe Dayes, did believe this Doctrine, and ſo their Faith ſtood in the Life of God, which is the Light of Men; but thou ſayeſt this Light is *Dagon, Dianna an Idol*, and compareſt it to a *Drunken Coach-man*: So all that are of thy Faith in this weighty particular, are of a Faith contrary to the Apoſtle, and the Church of Chriſt in his dayes. God hath promiſed, he will walk in his People and dwell in them; and Chriſt ſaith, *I and my Father will come and make our abode with you.* Theſe precious Promiſes the primitive Chriſtians did believe and enjoy; but this thou believeſt not, but oppoſeſt us becauſe we believe and enjoy them.

In thy Book entituled, *Quakeriſm Hereſie*, p. 13. thou ſayeſt, *We are ſure we cannot be deceived, that there is not any thing at all in every Man, or in any Man, that is or can be God.* This thou affirmſt twice over in the aforeſaid page.

Anſw. The holy Apoſtle ſaid to the true Church, *There is one God over all, through all, and in you all*; and the Apoſtle ſaid unto thoſe that propheſied in the Name of the Lord if one came amongſt them that believed not, the Secrets of his Heart ſhould be *made manifeſt*, and that he would report, *that God was in them of a Truth*, 1 Cor. 14. 24, 25. And the Apoſtle writ to the Church of the *Theſſalonians* thus, Paul, *and* Silvanus, *and* Timotheus *unto the Church of the* Theſſalonians, *which is IN GOD the Father, and in the Lord Jeſus Chriſt, &c.* 1 Theſ. 1. 1. And Jeſus ſaid unto the Father, *I in them, and thou in me, that they may be made perfect in one*;——And he ſaid to the Father, *That they alſo may be one IN US*, read John 17. 21, 22, 23. This Jeſus ſpoke concerning his Diſciples; and this his Diſciples the Church of Chriſt did believe and injoy, and this we do believe, and in Meaſure injoy; but it appears theſe Promiſes and Teſtimonies thou believeſt not, and therefore injoyeſt not. So thou

and

and all others, that are of this Unbelief, or Faith, are of a Faith and Belief contrary to the Apoſtles, and Churches of Chriſt in their Dayes.

Chriſt ſaid unto his Diſciples, *Freely ye have received, freely give*, and they obeyed his Command, they preached freely, they coveted no Man's Gold, Silver or Apparel; but the Prieſts of *England* preach for Hire, and divine for Money; caſt into priſon ſome till Death (for wages for their Preaching and Praying) thoſe who have none of their Preaching nor Prayers, but rather their Curſes and Excommunications; all the Prieſts that do ſo, whether *Epiſcopals*, *Preſbyterians*, *Papiſts* or others, they are Tranſgreſſors of the Commands of Chriſt; & theſe their Practices are abſolutely contrary to the Practice of the holy Apoſtles, and the true Goſpel-Miniſters.

Concerning the Baptiſm of Chriſt, which is Spiritual, and the Baptiſm of John *with Water, and the Sprinkling of Infants, as now uſed by the* Papiſts *and* Proteſtants.

John Cheyney, thou challengeſt the *Quakers to ſhew thee one Church of Chriſt on Earth, that hath not owned, uſed and maintained your Sacraments.*

Anſw. As for the Word *Sacrament*, I never read it in any Engliſh Tranſlation of the Bible, but if there be ſomething of it in ſome Greek and Latine Copies, it is generally unknown; however the Word *Sacrament*, as it is underſtood by thoſe who do make uſe of it in their Worſhip, it ſignifies *Myſtery*, ſomething relating to divine things as I underſtand; but among the ancient *Romans*, it was uſed for an Oath, as ſome relate: The *Papiſts*, as I have heard, have ſeven at the leaſt; but I do ſuppoſe thee to be one of that Sort of men, that have but two: Your ſprinkling of Infants & ſigning them with the Sign of the Croſs, and having *God-Fathers* and *God-Mothers*, as you blindly and unſcripturally call them, theſe you never had from Chriſt nor the Apoſtles, nor the Holy Scriptures, which many of you do in Hy-

pocriſie call your Rule, ſeeing they do not live, preach and act according to them, but in many things abſolutely the contrary, as I have ſhewed before; then is not the Church of *Rome* the Mother of your unſcriptural vain Traditions before-mentioned. *John Baptiſt* preacht Repentance to thoſe he baptized, for the Remiſſion of Sins; when the wicked came to his Baptiſm, he ſaid, *Oh Generation of Vipers, who hath forewarned you to flee from the Wrath to come? bring therefore forth Fruits meet for Repentance,* &c. Thou canſt never read in the Scriptures that he baptized any Infants, or that he called for *God Fathers* and *God-Mothers*, or ſigned them with the Sign of the Croſs.

J. C. what thinkeſt thou? would it not have been an abſurd thing, that *John Baptiſt* ſhould have preached Repentance to little Children about eight Dayes old, ſeeing that ſuch are not capable to underſtand preaching, nor to repent? Beſides *John Baptiſt*'s baptizing and preaching was before Chriſt was offered up or cruified, and ſo was in the time of the Law, before that Diſpenſation of Shadows was ended; and he bore witneſs unto Chriſt Jeſus the Subſtance or Antitype, ſaying, *I baptize you with Water unto Repentance, but he ſhall baptize you with the Holy Ghoſt and with Fire, whoſe Fan is in his Hand, he ſhall throughly purge the Floor; he ſhall gather the Wheat into the Garner, and ſhall burn the Chaff with unquenchable Fire*; and he did ABASE himſelf ſaying, *I am not worthy to ſtoop down and unlooſe his Shoes*; *he muſt* ENCREASE, *but I muſt* DECREASE. Thus he ſhewed the paſſing away of his ſhadowy Baptiſm, and the Encreaſe of the ſpiritual Baptiſm of Chriſt; and if thou ſayſt, Chriſt was baptized, I ſay, ſo was he circumciſed; ſo if thou wouldſt plead the continuation of Water-Baptiſm from the Example of Chriſt's being baptized, then thou may as well plead for the continuation of outward Circumciſion; but this I judge thou wilt not do, neither canſt thou upon better Grounds plead for the other, they both being Shadows, which were to paſs away. The Apoſtle *Paul*, who preached the Goſpel after Chriſt was put to death, and riſen, and aſcended, ſaid, *There is one Lord, one Faith,* ONE *Baptiſm, one God over all, through all and in you all*, and he ſaid concerning the Church of Chriſt, that they were all *baptized into one Body, by one SPIRIT*, 1 Cor. 12. 13. & to the *Galatians* he ſaid,

ſaid, *Are ye ſo fooliſh, having begun in the Spirit, are ye now made perfect in the Fleſh?* — *Now after ye have known God, or rather, are known of God, how turn ye again to the* WEAK *and* BEGGARLY ELEMENTS, *whereunto ye deſire again to be in* BONDAGE? ſee Gal. 3. 3. & 4. 9. and in chap. 5. ver. 24. he ſaith, *I* Paul *ſay unto you, if ye be circumciſed, Chriſt ſhall* PROFIT *you nothing.* — *Chriſt is become of* NONE EFFECT *unto you, whoſoever of you are juſtified by the Law ye are fallen from Grace*: And if thou ſayeſt, *Paul* baptized, ſo I ſay, he circumciſed, but neither by Command from Chriſt; for though he baptized a few, yet he thanked God, that he had baptized *NO MORE*; for he ſaid, *Chriſt ſent me NOT to baptize, but to preach the Goſpel*, ſee Acts 16. 3. And of *Circumciſion* he ſaid, *That is not Circumciſion, which is outward in the Fleſh, but that is Circumciſion, that is of the Heart, in the SPIRIT, whoſe Praiſe is NOT of Men, BUT of God*, ſee 1 Cor. 1. 14, 17. And what he and others did in the uſe of thoſe Shadows for the Sake of ſome who were weak, in the MORNING of the Goſpel-Day, it was in Condeſcenſion unto their PRESENT State of Weakneſs. In ſhort, *John's* Baptiſm in its Time and Seaſon, appointed of the Lord, WE DO OWN, but your unſcriptural Practice of Sprinkling of Infants, WE DO WHOLELY REJECT and DENY, as having no FOOT or BOTTOM to STAND UPON under the Diſpenſations of either Law or Goſpel. And ye ſhew great Ignorance of true Baptiſm, in putting upon thoſe you call *God-Fathers* and *God Mothers* to promiſe and vow in the Childrens Name, *That they ſhall forſake the* DEVIL *and* ALL HIS WORKS, *the Pomps and Vanities of this wicked World, and* ALL *the ſinful Luſts of the Fleſh*; *and that they ſhall keep God's Holy Will and Commandments, and walk in the ſame* ALL THE DAYES OF THEIR LIVES. Mark *J. C. All the Dayes of their Lives*. Now it is known to many, that it is the general Belief of the Prieſts of *England* (and other Nations called *Chriſtians*) that theſe Promiſes and Vows cannot be kept, they (themſelves being the Breakers of them) and the Generality of them (if not all) pleading a Neceſſity of committing and living in Sin, while on this Side the Grave, or while they live in this World: Chriſt ſaith, *Except a Man be regenerated and born again he cannot in-*

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herit the Kingom of God; but by your Promises & Vows you contradict Christ's Doctrine herein, & render Regeneration, and being born again needless or useless; for if every one or any one you baptize could keep God's Holy Will and Commandments all the Dayes they live upon Earth, then such would be perfectly Holy, and free from committing any Sin from the WOMB to the GRAVE, but no such good Fruit follows upon your Baptism, that is plainly manifest, even your selves being Judges, and as the daily Conversations of your baptized ones doth prove, and as your own Confessions and Conversations do prove; for you say, *You are all poluted from the Crown of the Head to the Sole of the Foot*; *that you leave undone those things which ye ought to do, and do those things which ye ought not to do*; and you say, *There is no Health in you*; and several of you Priests say, *That ye sin in your most holy Duties*. Thus it appears with open Face that you Priests are Covenant-Breakers; you have greatly broken your VOW made in Baptism, and you have need to be regenerated & born again; for if ye be not, ye cannot enter the Kingdom of God.

Concerning the Passover, as commanded by God under the Law; and concerning Christ's eating the Passeover with his Disciples the Night he was betrayed; and concerning Bread and Wine, as it is now used amongst the People called Papists *and* Protestants, *and by them called the Lord's Supper.*

AND as to Bread and Wine, which is that, which is esteemed your second Sacrament, there hath been much ado about it amongst your selves, yea, great confusion hath been and is at this Day about it, amongst those called *Protestants* themselves; and a great Idol have the *Papists* made of it, and much Blood have they shed about it, for which they must bear the Heavy and Righteous Judgments of the Just God.

To this I may say something, though some among us have writ upon this Subject, already in answer to those that contend about it.

Jesus

Jeſus ſaid unto the twelve Apoſtles, *With Deſire I have deſired to eat this Paſſeover with you before I ſuffer; for I ſay unto you, I will not any more eat thereof until it be fulfilled in the Kingdom of God; and he took the Cup and gave thanks, and ſaid, take this and divide it amongſt your ſelves; for I ſay unto you, I will not drink of the Fruit of the Vine until the Kingdom of God ſhall come: And he took Bread and gave Thanks, and brake it, and gave unto them, ſaying, this is my Body, which is given for you, this do in Remembrance of me; likewiſe alſo the Cup after Supper, ſaying, This Cup is the New Teſtament in my Blood, which is ſhed for you,* ſee Luke 22. 15, 16, 17, 18, 19, 20. *And Jeſus ſaid, I will not henceforth drink this Fruit of the Vine, until that Day when I drink it new with you in my Father's Kingdom,* ſee Mat. 26.29. *Now the firſt Day of the Feaſt of unleavened Bread the Diſciples came to Jeſus ſaying unto him, where wilt thou that we prepare for thee to eat the Paſſeover? and he ſaid, go into the City to ſuch a Man, and ſay unto him, the Maſter ſaith, my time is at hand, I will keep the Paſſeover at thy Houſe with my Diſciples; and the Diſciples did as Jeſus had appointed them, and they made ready the Paſſeover,* ſee Mat. 26. 17, 18, 19. and in the Margin of the Bible it is written thus, THIS APPERTAINED TO THE CELEBRATION OF THE PASSEOVER, ſee Luke 22. which Paſſeover was commanded by the Lord God under that ſhadowy Diſpenſation of the Law; and Chriſt (who according to the Fleſh was made of Woman under the Law (as ſaith the Apoſtle) it was a Righteous thing that he ſhould eat the Paſſeover, as well as to be circumciſed and baptized; when *John* the *Baptiſt* ſaid, *Comeſt thou to be baptized of me, I have need to be baptized of thee? Jeſus ſaid, ſuffer it ſo to be; for it becometh us to fulfil all Righteouſneſs.* By all this it plainly appears, that Jeſus taking of the Bread and Cup, or Wine, and eating and drinking, and giving to his Diſciples, and their eating and drinking was all done to anſwer the Law of God, which he required the *Jews* to keep; for Jeſus ſaid, *Think ye that I came to deſtroy the Law? I tell ye NAY, but to fulfil*: and Jeſus ſaid, *Do this in Remembrance of me*; but he did not ſay, that this ſhould be a STANDING ORDINANCE to all Generations through the dayes of the Goſpel; and the Apoſtle *Paul* repeating the afore-

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said words of Jesus said unto the *Corinthians*, *As often as ye eat this Bread and drink this Cup ye shew forth the Lord's Death until he come*; but he did not tell them, that Christ should never come to them while they did live upon the Earth, nor that they should alwayes eat outward Bread, and drink outward Wine, as a Testimony that he was not come unto them, but he spoke of the Churches of Christ, who knew Christ FORMED IN THEM, *Gal.* 4. 19. saying, *The Mystery that hath been hid from Ages & Generations, is now made manifest, which is CHRIST IN YOU the Hope of Glory, whom* (saith he) *we preach, warning every Man, and teaching every Man in all Wisdom, that we may present every man* PERFECT IN *Christ Jesus*, see *Col.* 1. 26, 27, 28. and he said to the Saints, *As ye have received Christ Jesus the Lord, so walk* IN HIM, ROOTED *and* BUILT UP IN HIM, *and established in the Faith, &c.* he saith, *BEWARE lest any man spoyl you through Philosophy and vain* DECEIT, *AFTER THE TRADITIONS OF MEN, after the RUDIMENTS OF THE WORLD, and not after Christ*; *for in him dwelleth all the Fulness of the Godhead bodily*; *and ye are compleat in him, who is the head of all Principality and Power, IN WHOM also ye are CIRCUMCISED with the Circumcision made without HANDS, & BURIED with him IN BAPTISM, &c.—Christ Blotting out the Hand-writing of ORDINANCES that was against us — NAILING it to his CROSS*; — *Let NO MAN therefore judge you in MEAT or in DRINK, or in respect of an holy day, or of the New MOON, or of the Sabbath Dayes, which are a SHADOW of things to come, but the Body IS of Christ*; —*Wherefore if ye be dead with Christ from the RUDIMENTS of the WORLD, why as yet living in the World ARE YE SUBJECT TO ORDINANCES? TOUCH NOT, TASTE NOT, HANDLE NOT*, &c read the second chapter to the *Collossians*, and to the Church of Christ at *Ephesus* (who also were *Gentiles*) the Apostle *Paul* writes thus, (speaking of Christ) *He is our Peace, who hath made both one* (to wit, the *Jews* and *Gentiles* who believed in him) *and hath broken down the* MIDDLE WALL *of Partition between US, having* ABOLISHED (or ended) *in his Flesh the Law of* COMMANDMENTS *contained in* ORDINANCES, *for to make*

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IN HIMSELF of TWAIN, ONE NEW Man, so making PEACE, see Ephes. 2. 14, 15. In the Epistle to the *Hebrews* the Author treateth largely of the natures, ends and uses of the first and second Covenants, how the one could not make the comers thereunto PERFECT, as pertaining to the Conscience (to wit) the first Covenant, which stood in carnal Ordinances, imposed or laid upon the *Jews* until the time of Reformation, which time of Reformation was and is the appearing and coming of Christ, and his Gospel; this brings Life & Immortality to Light; in *Heb.* 9. 8, 9, 10. the Author speaks of the first Tabernacle (or Temple) that it was a Figure for the time then PRESENT [mark] then present in which was offered gifts and sacrifices, that could not make him that did the Service PERFECT AS PERTAINING TO THE CONSCIENCE, which STOOD ONLY IN MEATS & DRINKS, *and divers* WASHINGS, *and* CARNAL ORDINANCES *imposed on them* UNTIL *the time of REFORMATION*: and in *Heb.* 7. 17. the Author saith, *For there is verely a DISANULLING of the COMMANDMENT going before*, FOR THE WEAKNESS *and* UNPROFITABLENESS THEREOF; *for the Law made* NOTHING PERFECT, &c.

I. C. by all these before cited Scriptures it doth appear, that the carnal Ordinances, (or Ordinances of the first Covenant) which were shadowy, are not to be imposed now upon either *Jew* or *Gentile*, who believe in Christ the second Covenant, which doth make those who come to him (and obey him) perfect, as pertaining to the Conscience, which all carnal washings, eatings and drinkings fall short of; and it is apparent from the Scriptures before cited, which relate to the Passeover, and Christ's keeping it, or eating it with his Disciples, that he did it to fulfil the Law, who came not to destroy the Law, but to fulfil it, and end the shadowy Part thereof; for as the Apostle saith, *Christ is the end of the Law for Righteousness, to every one that believeth*, see Rom. 10. 4. 1 *Cor.* 5. 7. the Apostle *Paul* calls Christ, the Saints *PASSEOVER*, ver. 8. he saith, *Therefore let us keep the Feast*, NOT WITH OLD LEAVEN, *neither with the Leaven of* MALICE & WICKEDNESS, *but with the unleavened Bread of* SINCERITY *and* TRUTH; thus it appears, that Christ is

the Chriſtians Paſſeover, who gives them his Fleſh to eat, and his Blood to drink; ſo he is the Baptizer and Circumciſer, and Feeder of his Church, which he hath purchaſed, and he is the Subſtance, and End of all the Shadows unto them. A Paſſeover is to be eaten; to this agrees the MYSTERIOUS SAYINGS of Chriſt to ſome, who were called his Diſciples, who did eat of the outward Bread, and were filled, *Ye ſeek me becauſe ye did eat of the loaves and were filled, but except ye eat the Fleſh of the Son of Man, and drink his Blood ye have no* Life IN YOU; and when ſome took Offence at his Words and forſook him, he ſaid, *doth this offend you? what and if you ſhall ſee the Son of Man aſcend up where he was before; it is the Spirit that quickens, the Fleſh profiteth nothing; the Words that I ſpeak unto you, they are Spirit, and they are Life,* John 6. read this chapter through.

Here Chriſt ſhews, that it was not the Outward that he ſpoke of, but the Inward Spirit and Life. The *Papiſts* have greatly wreſted and perverted theſe his words; they ſay, *That the Outward Bread and Wine, after Conſecration, is the real Preſence of Chriſt, or his Body and Blood.* Here they make an Idol of the Creatures, being ignorant of the Creating Spirit and Life of Jeſus; for, as the Apoſtle ſaid, *All things were created by him: (and for him) that are in Heaven & that are in Earth, viſible and inviſible— And he is before all things, and by him all things conſiſt,* Col. 1. 16, 17. And becauſe the Ancient true *Proteſtants* could not bow to this their Idol, they put many of them to Death, the Cry of whoſe Innocent Blood hath ſounded loud in the Ears of the God of Righteous Judgment, who certainly is a juſt Rewarder of all Murderers.

Now, though the Ancient *Proteſtants* did oppoſe the *Papiſts* in their Idolatry (as aforeſaid) for which many of them loſt their Lives, yet it appears, thoſe that did remain did continue the Cuſtom of Eating Bread and Drinking Wine (which they had been accuſtomed to while they were amongſt the *Papiſts*) not in the Groſs Idolatrous Manner, as do the *Papiſts*, yet under a Vail, not ſo clearly ſeeing, nor ſo fully enjoying the Subſtance or Anti-tipe of the Paſſover or Supper, as the ancient grown *Chriſtians* did in the Apoſtles dayes (which Paſſover or Supper Chriſt uſed according to the Cuſtom of the Law) The Subſtance or Anti-tipe thereof is *Chriſt within*, whoſe Fleſh is Meat, and whoſe Blood is Drink.

So

So the Outward Paſſover (Bread and Wine) and the Paſcal Lamb's Fleſh and Blood under the Law were but Typical and Shadowy of the Fleſh and Blood of Chriſt, which is incorruptible and ſpiritual, and of the New Wine of the Kingdom, all which Chriſt feeds his Church with.

Now I underſtand the *Proteſtants* do place their Practice of eating Bread and drinking Wine, and calling it *The Lord's Supper*, upon the words of Chriſt, mentioned in *Luke* 22. verſ. 19. which words are theſe, *This do in Remembrance of me.* The Apoſtle *Paul* (repeating theſe before cited words of Chriſt) ſaith, *As often as you eat this Bread and drink this Cup, you ſhew forth the Lord's Death till he come.* Chriſt ſaid, *I will not any more eat thereof, until it be fulfilled in the Kingdom of God*, verſ. 16. And he ſaid, *I will not drink of the Fruit of the Vine, until the Kingdom of God ſhall come.*

J. C. take notice, Chriſt ſaid, He would eat no more until it was fulfilled in the Kingdom of God; he eat this Bread the ſame Night he was betrayed, as ſaith the Apoſtle. Now, when he was offered up and crucified, who was the One Offering, as the Apoſtle ſaith, who perfects forever them that are ſanctified, then was the Shadowy Diſpenſation the Paſſover, with the reſt of the Shadows ended, as not being any longer to be in force or uſed, as by the Command of God, though divers of thoſe *Jews*, who believed the Teſtimony of the Apoſtles did not ſuddenly come off from thoſe Shaddows, as may be ſeen by the Writings of the Apoſtles, they having been accuſtomed to them, they once having been commanded by God, until they came to feel and enjoy the Anti-tipe or Subſtance, Chriſt within, they were not willing to let the Shadows go.

Note, *J. C.* in *John* 18. 27. it appears, that the time that Chriſt was betrayed, was the time Time of the *Jews* Paſſover; and when they delivered up Jeſus to be judged, they would not go into the Judgment-Hall, leſt they ſhould be defiled, but that they eat the Paſſover.

J. C. take further Notice, Chriſt ſaid, *He would not drink of the Fruit of the Vine, until the Kingdom of God ſhall come*, verſ. 18. And Chriſt ſaith, *There are ſome ſtanding here, which ſhall not taſte of Death till they ſee the Son of Man coming in his Kingdom*, Mat. 16. 21. He alſo ſaith, *I tell you of a truth, there be*

some standing here, which shall not taste of Death till they see the Kingdom of God, Luke 9.27. And he further saith (speaking to the twelve Apostles, whom he sent to preach the Gospel) *For verely, I say unto you, you shall not have gone about the Cities of* Israel, *till the* SON OF MAN BE COME, Mat. 10. 23.

Thus it appears, that Christ spoke to those that did eat the Passover with him, saying, *Do this in Remembrance of me*; and it also doth appear, that his Promise was to come unto them, [mark] them that did eat the Passover with him: He did not say, Deliver this unto your Children, and let it be delivered down through all Ages to the End o' the World (that is to say) to eat Bread and drink Wine in Remembrance of Christ (as he STILL not being come) for the Apostle said, *The Mystery that hath been hid from Ages and Generations, is now made manifest, which is Christ in you the Hope of Glory*: And he said, *I live, yet not I, but Christ lives in me*: And of the true Church he said, *Ye are all one in Christ Jesus*: And he said, *As you have received Christ Jesus the Lord, so walk in him.* And Christ Jesus said, speaking of the Passover, *I will not any more eat thereof until it be fulfilled in the Kingdom of God*; this he spake the Night he was betrayed: So when he was crucified, the outward Eating or Shadow was fulfilled and ended, as I said before: And he said unto them that eat the Passover with him, *He that is with you shall be* IN YOU; *I and my Father will come, and make our Abode* WITH YOU; [mark, with you] even with those who eat the Outward Passover with him; and he fulfilled his Promise unto them. So he was their Passover, as the Apostle calls him, speaking thus, *For even Christ our Passover is sacrificed for us; therefore let us keep the Feast, not with Old Leven, neither with the Leven of Malice and Wickedness, but with the Unleavened Bread of Sincerity & Truth.* The *Christian*-Passover is Christ the true Bread, which comes down from Heaven, which a man may eat of, and not dye, as he saith the Apostles and ancient grown *Christians* in those dayes did keep the spiritual Feast with the Unleavened Bread of Sincerity and Truth, as the Apostle exhorted, feeding upon him their Passover, the Lamb of God, who taketh away the Sins of all that believe in him.

Now had the *Papists* kept this spiritual Feast with the Unleve-

vened Bread of Sincerity and Truth, they had not put the true *Proteſtants* to Death, which they did becauſe they would not bow to their Idol of Bread and Wine: and if the now profeſſed *Proteſtants* were gathered to this ſpiritual Feaſt, with the Unleavened Bread of Sincerity & Truth, then they would not perſecute nor hate us, nor any other, for not ſticking in or bowing to the Shadows, in Oppoſition to the Subſtance, which is Chriſt. The Apoſtle *Paul* told the *Galatians*, *That if they were circumciſed, Chriſt ſhould profit them nothing*, Gal 5. 2. We being come to know Chriſt (the Subſtance) he is our Paſſover, on him we feed, he is our Circumciſer & Baptizer; to us he is the End of all thoſe Types and Shadows, and in him we are at Reſt and Peace; we cannot go back into the Shadows, having tried the Weakneſs and Unprofitableneſs of them; I ſay, we cannot go back into the Shadows, though Men be diſpleaſed with us becauſe thereof, that we cannot help; we cannot be Men pleaſers in this Matter, as ſaid the Apoſtle, *We ſpeak not as pleaſing Men, but God, who tryeth our Hearts*, 1 Theſ. 2 4.

In times paſt we have eaten Bread and drunk Wine, as others called *Proteſtants* do, and that in Zeal and Strictneſs, not then ſeeing nor enjoying the Subſtance or Anti-tipe; and thoſe who are now under a Vail, not ſeeing nor enjoying the Suſtance or Antipe, but continue in Zeal, eating Bread and drinking Wine, we leave them to the Lord; and our tender Deſires on their behalf are, That God may bring them to the Enjoyment of the Subſtance; and we have Hope, and that in God, That he will bring many Thouſands in this Age unto it, who are yet Strangers from it; it is our Faith and Principle, That we ought not to uſe any Outward Violence or Force to bring any to our Faith and Practice in theſe Matters, but by the ſound Doctrine of the Goſpel, Good Life and Converſation to convice the Gain-ſayers; and it is our Faith and Principle, That no *Chriſtian* ought to uſe any other Weapons to bring any Perſon into Conformity to them in things relating to the Worſhip of God, which Worſhip is ſpiritual, in the Spirit and in the Truth, which Chriſt ſet up above ſixteen hundred years ago.

By what I have briefly written upon this Subject, thoſe who are ſerious, & read without Prejudice (who are contrary-minded to us

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in theſe things) may ſee ſomething which may be of Advantage unto them towards the right underſtanding of thoſe things treated on; to do Good, and no Harm to any Man or Woman, is the thing that I endeavour to be found in, in all my Undertakings; and the Lord doth daily ſtrengthen to do thoſe things that are well-pleaſing in his Sight; to him be all Glory, Dominion and Praiſe now and for evermore, *Amen.*

As to the words of Chriſt, ſaying, *This is my Body, which is broken for you*, I underſtand, that the *Proteſtants* do not believe, that that Bread and Wine which was eat and drunk the ſame Night he was betrayed, was really the Body and Blood of Chriſt, and therefore there need not much be ſaid to them in that Matter; but it is a Truth, that his outward Body was there preſent, which ſuddenly after was broken or crucified, & alſo the inviſible living Spirit, which in fulneſs dwelt in that Body; this inviſible Spirit and Life became the Food of the Souls of the Diſciples and Church of Chriſt, after his outward Crucifixion, Reſurrection and Aſcenſion; and this is the true ſpiritual Meat and ſpiritual Drink, which the true *Iſrael* of God eat and drank of in the dayes of old; for it is written, *They all eat the ſame ſpiritual Meat, they all drank the ſame ſpiritual Drink; they eat and drank of the Rock that followed them, and that Rock was Chriſt*, 1 *Cor.* 10. 4.

And as concerning *John's Water Baptiſm*, it was in the time of the Law, before Chriſt was offered up (as I have ſaid before) and it was a Shadow or Type of the inward ſpiritual Baptiſm of Chriſt: and *John* teſtified of Chriſt, ſaying, *He muſt increaſe, but I muſt decreaſe.*

This Increaſe of Chriſt, and Decreaſe of *John*, was certainly as with Reſpect to their Diſpenſations, the one of Life and Subſtance, which is to increaſe and remain; the other ſhadowy, which was to decreaſe, and paſs away; for, as to the bodily and perſonal appearance of the Man Chriſt Jeſus and *John* the *Baptiſt* upon the Earth, there was little ſpace between the times of their Birth, and alſo little ſpace betwixt the times of their being put to Death; ſo that (as I ſaid before) the Increaſe and Decreaſe muſt be with Reſpect to their Diſpenſations: Beſides, the Author to the *Hebrews*, ſpeaking concerning the firſt Temple or Tabernacle, which he ſaith *was a Figure for the time then preſent.*

Mark,

Mark, J. C. [then present] in which was offered both Gifts and Sacrifices, that could not make him that did the Service perfect, as pertaining to the Conscience, which stood only in Meats, and Drinks, and divers Washings, and Carnal Ordinances imposed on them, until the Time of Reformation —— The Holy Ghost signifying, *That the Way into the Holiest of All was not yet made manifest, while as the first Tabernacle was yet standing*; Hebr. 9. 8,9,10. read the Chapter through. But when Christ, by offering up himself once for all, had ended the Use of the Outward Temple, with the rest of the Shadows thereunto belonging, then the Apostle told the Believers in Christ, *the Temple of God is holy, which Temple ye are*; *and he that defiles the Temple of God, him will God destroy*; see 1 *Cor.* 3. 16,17. 2 *Cor.* 6. 16. 1 *Cor.* 6. 19. & to the faithful *Christians* he said, *Ye also as lively Stones are built up a spiritual House, an holy Priesthood, to offer up spiritual Sacrifice acceptable to God by Jesus Christ*, 1 Pet. 2. 5.

J. Cheyney, take notice, that they had divers carnal Washings, or as some understand it [*Baptisms*] under the Law; but *John* in the winding up or ending of that Shadowy Dispensation, was sent to Baptize with Water; and though Christ saith, *I say unto you, amongst those that are born of Women, there is not a greater Prophet then* John *the* Baptist; *but he that is least in the Kingdom of God is greater then he*: This must be understood as with respect to the Shadowy Dispensation, under which he then was a Minister of the Water-Baptism, which was a Shadow. For who is come to inherit the Promise of God and Christ, which is to know God and Christ reign within, there is no need of Water or any Shadow there: Then is fulfilled that which is written, *Now is come Salvation and Strength, and the Kingdom of our God, and the Power of his Christ.*

This I have written in the Love of God concerning the Passover, that Christ did eat with his Disciples the Night he was betrayed; and also concerning Bread and Wine, called *the Lord's Supper*, as used both by the *Papists* and *Protestants* in our dayes; and also, concerning *John's Baptism* with Water; and also, concerning Sprinkling of Infants, as practiced in our dayes both by *Papists* and *Protestants*; all which I desire thee, and all others concerned, unto whom these Lines may come, seriously to read and consider.

Concerning

Concerning Preaching and Prophecying.

John Cheyney,. As concerning *Preaching* and *Prophecying*, the Apoſtles and primitive Goſpel Miniſters, were made able Miniſters of the New Teſtament, of the Spirit, and not of the Letter, as ſaith the Apoſtle, 1 *Corinth.* 3. 6. they ſpoke or preached as the Spirit gave them utterance; they did not preach in Inticing Words of Man's Wiſdom, but in the Demonſtration of the Spirit, & in Power, that the Faith of thoſe that heard them might not ſtand in the Wiſdom of Man, but in the Power of God, as ſaith the Apoſtle; ſee 1 *Cor.* 2. 4, 5. & 1 *Cor.* 1. 17. They were not made Goſpel-Miniſters by humane Learning; for *Peter* and *John* were made able Goſpel-Miniſters, who were unlearned (or Men that knew not Letters) as ſaith the Scripture; ſee *Acts* 4. 3. The Apoſtles and Prophets did not go to Schools of Natural Learning four or ſeven years, after the manner of an Apprentiſhip, there to learn how to preach, propheſie or pray: *Peter* and *John*, who were Fiſhermen, were called away from their Boats and Nets by Chriſt, and were taught by him to preach and pray powerfully, whereby many were converted to God; and ſo (as Chriſt ſaid) *He made them Fiſhers of Men. Paul* was a Tentmaker; *Eliſha* was a Plowman, and was called of God from the Plough, as it is recorded in the Scriptures of Truth; and *Amos* was an Herdſman; *David*, who was a Prophet, and an anointed King over *Iſrael*, was a Shepherd, and was called from the Sheep-coat; and *Moſes* was keeping Sheep on the back of the Mountain when the Lord ſpoke to him to go to *Pharoah*, with whom God did wonderfully appear againſt *Pharoah*, and for the Children of *Iſrael*: All the true Apoſtles and Prophets received their Propheſie, Teſtimony and Miniſtry freely and immediately from God; and as they received freely, ſo they propheſied, miniſtred and preached freely, as I have ſhewed before: But the Prieſts of the Nations called *Chriſtendom*, whether

ther called *Papists* or *Protestants*, have not received their Ministry freely and immediately from God, as many of the *Protestant* Priests have confessed; but it cost them Money to learn to preach, they generally going to Schools of Humane Learning four or seven years to learn the Art of Preaching, though *I. C.* I perceive thou wast not so long in learning thy Trade of preaching as many of thy Brethren have been, but that thy Trade may have cost thee something, is not unlike. In this one thing you are generally agreed, to *fill your Sermons and Prayers:* and also, you generally agree in studying and composing in your Earthly Wisdom your Sermons aforehand, and in boasting of other men's Lines made ready to your Hands, being out of the Spirit in which those men lived that gave them forth. The true Gospel-Ministers and Prophets did none of these things; but spoke as the Spirit gave them utterance those things that God required of them, and that freely, without Money and without Price, of which the true Prophet *Isaiah* gave Testimony, saying, *Ho, come ye to the Waters; he that hath no Money, come, buy Wine and Milk without Money and without Price,* Isa. 55. 1. And *John* (the Gospel-Minister) saith, *Every one that is athirst come, and drink of the Fountain of the Water of Life freely,* Rev. 22. 17. And the Apostle saith, *I certifie you Brethren, that the Gospel which was preached of me, is not after man; for I neither received it of Man, neither was I taught it, but by the Revelation of Jesus Christ* Gal 1. 11, 12.

So by what I have written, it is plainly manifest, that you differ in your Faith, Call, Preaching and Maintenance, from the true Gospel-Ministers and Prophets of God, spoken of in the Scriptures of Truth.

The Quakers *own and practice true Prayer, which is performed without Wrath or Doubting; and witness against the Prayers of the Wicked, who are in Malice and Envy, where the* UNHOLY HANDS *are lifted up.*

AS concerning Prayer; True Prayer is acceptable to God; all true Prayer is in the Spirit of God; the Apostle saith, *I will pray with the Spirit, I will pray with the Understanding*; and he said, *We know not how to pray as we ought, but the Spirit helpeth our Infirmities with Sighs and Groans which cannot be uttered*; see *Rom.* 2. 26. 1 *Cor.* 14. 15. *Jude* vers. 20. Christ said unto his Disciples, *When ye pray, pray thus, or after this manner*; *Our Father, which art in Heaven, hallowed be thy Name, thy Kingdom come, thy Will be done, &c.* But he told the Unbelieving Malicious *Jews, That they were of their Father the Devil, and the Lusts of their Father they would do.* And he said, *Wo unto you* Scribes *and* Pharisees, *Hypocrites; for ye devour Widows Houses, and for a* PRETENCE *make Long Prayers*; *therefore ye shall receive the* GREATER DAMNATION, *Mat.* 23. 14. and the same in *Mark* 12. 38, 39, 40. and the Apostle saith, *I will that Men pray every where, lifting up* HOLY HANDS WITHOUT WRATH *and Doubting*, 1 Tim. 2. 8.

The Lord spoke by *Isaiah* the Prophet to the Rebellious *Jews*, saying, *YOUR HANDS ARE FULL OF BLOOD; and when you spread forth your Hand, I WILL HIDE MINE EYES FROM YOU; yea, when you make MANY PRAYERS, I WILL NOT HEAR YOU*, Isaiah 1, 15.

The Sacrifice of the Wicked is an Abomination to the Lord; but the Prayer of the Upright is his Delight, Prov. 15. 8.

The Prophet said, *If I regard Iniquity in my Heart, the Lord will*

will not hear me; but verely God hath heard me, he hath attended to the Voice of my Prayer, Pſal. 66. 18, 19.

John Cheyney, by theſe Scriptures cited thou mayeſt ſee, that its not every one that ſaith *Lord, Lord*, and may utter words, and call them *Prayers*, that are accepted of God; thoſe whoſe Hands are defiled with Blood, and thoſe who regard Iniquity in their Hearts, and thoſe who have malicious, deceitful and wrathful Hearts, who lift up Unholy Hands in Wrath, to kill, perſecute, impriſon and ſpoil the Goods of the Widows and Fatherleſs, and others, *THEIR PRAYERS ARE ALL SHUT OUT FROM GOD*; and theſe their Iniquities ſtand as a Wall of Braſs betwixt them and the Lord: The Lord hath ſaid, *Your Iniquities and your Sins withhold good things from you*; that the Prieſts of *England* are generally, or for the moſt part, guilty of theſe things, many of them are notoriouſly manifeſt by their Fruits, which is the Mark Chriſt ſaid the Falſe Teachers ſhould be made known by.

Moreover, it is notoriouſly manifeſt, that the Prieſts of *England*, and other Nations called *Chriſtians*, do greatly differ from the ancient Goſpel-Miniſters and true *Chriſtians* in their Forms and Manner of Prayer, and in their Fellowſhip & Society therein; the *Papiſts* uſing Beads, with other ſinful Inventions of fallen man in their Prayers; the *Epiſcopalians* having a Form of words printed in a Book, whereunto they are limited, and all ſorts of them when they pray Common Prayer, though never ſo wicked, uſe one and the ſame Form of Words, without reſpect to their various States and Conditions: This is contrary to the ancient true *Chriſtians*; for the Apoſtle ſaith, *With-draw your ſelves from every Brother that walketh diſorderly*, 2 Theſſ. 3. 6.

If any man that is called a Brother be a Fornicator, or Covetous, or an Idolater, or a Railer, or a Drunkard, or an Extortioner, with ſuch a one no not to eat, 1 Cor. 5. 11.

The Apoſtle ſaith, *Know ye not that the Unrighteous ſhall not inherit the Kingdom of God? be not deceived; neither Fornicator, nor Idolater, nor Adulterer, nor Effeminate, nor Abuſers of themſelves with Mankind, nor Thieves, nor Covetous, nor Drunkards, nor Revilers, nor Extortioners, ſhall inherit the Kingdom of God: And ſuch were ſome of you; but ye are waſhed,*

but ye are ſanctified, but ye are juſtified in the Name of the Lord Jeſus, and by the Spirit of our God, 1 Cor. 6. 9,10,11.

The Author to the *Hebrews* ſaith, *Marriage is honourable in all, and the Bed undefiled; but Whoremongers and Adulterers God will judge,* Hebr. 13. 4.

The Apoſtle ſaith, *The Works of the Fleſh are manifeſt, which are theſe, Adultery, Fornication, Uncleanneſs, Laſciviouſneſs, Idolatry, Witchcraft, Hatred, Variance, Emulations, Wrath, Strife, Seditions, Hereſies, Envyings, Murders, Drunkenneſs, Revilings, and ſuch like, of the which I tell you before, as I have alſo told you in time paſt, that they which do ſuch things ſhall not inherit the Kingdom of God,* Gal. 5. 19,20,21.

And the Apoſtle ſaid to the Church of Chriſt at *Epheſus, For this ye know, that no Whoremonger nor Unclean Perſons, nor Covetous Man, who is an Idolater, hath any Inheritance in the Kingdom of God and of Chriſt. Let no Man deceive you with vain Words; for becauſe of theſe things cometh the Wrath of God upon the Children of Diſobedience: Be ye not therefore Partakers with them; for ye were ſometimes* DARKNESS, *but now are ye* LIGHT IN THE LORD; *walk as Children of Light,* Epheſ. 5. 5,6,7,8.

The Apoſtle ſaith, *The Fruit of the Spirit is Love, Joy, Peace, Long-ſuffering, Gentleneſs, Goodneſs, Faith Meekneſs, Temperance;* AGAINST SUCH THERE IS NO LAW. *And they that are Chriſt's, have crucified the Fleſh, with the Affections and Luſts,* Gal. 5. 22,23,24.

And the Apoſtle ſaith to the Church of Chriſt at *Epheſus, The Fruit of the Spirit is in all Goodneſs, Righteouſneſs and Truth, proving what is acceptible unto the Lord, and have no Fellowſhip with the Unfruitful Works of Darkneſs, but rather reprove them.* Eph. 5. 9,10,11.

John Cheyney, I would have thee ſeriouſly to weigh and conſider the before cited faithful Sayings of the Holy Men of God, concerning the Righteous and the Wicked, and of the Prayers of both; *The* PRAYERS *of the* UPRIGHT *is God's* DELIGHT; *but the* PRAYERS *of the* WICKED *are an* ABOMINATION *to him.* O man, thou canſt not draw or drive

drive people to Heaven by urging or forcing them to utter many words to God, while their Hearts are far away from him. The Lord complained of old against such a People, who drew near him with their Mouthes and Lips, but their Hearts were far from him; thus saith the Lord by *Isaiah*, *Forasmuch as this People draw near me with their Mouth, and with their Lips do honour me, but have* REMOVED *their Heart* FAR *from* ME, *and their* FEAR *towards me is taught by the* PRECEPTS OF MEN; *therefore behold I will proceed to do a Marvelous Work amongst this people, even a marvelous Work and a Wonder: for the* WISDOM *of their Wise Men shall* PERISH, *and the Understanding of their Prudent Men shall be* HID, see *Isaiah* 29. 13, 14.

John Cheyney, the Apostle was sent to turn Ungodly Men from DARKNESS unto LIGHT, from Satan's power unto the Power of God; this then was and now is the Work of all the true Gospel-Ministers, and it is would be thy Work, and the Work of thy Brethren the Priests, if you were true Gospel Ministers.

Man being turned from Satan's power to God's Power, the Power of God exerciseth the Mind and Heart towards God, and begetteth Heavenly Hungerings, Thirstings and Longings after the Living God Christ Jesus and his Glorious Heavenly Kingdom, where nothing unclean can dwell; and the Power of God begets a Hatred, Loathing and Detestation in the Heart and Soul of Man (who is turned unto it (and exercised by it) against all Sin, and the Devil, who is the Author of it; and in such strong Prayers and Cryes arise in the Spirit of Christ, for Dominion and Victory over all in, and the Devil, who is the Author of it; and the Cryes of such God hears and answers; and such, who continue diligent in the exercise of the Power of the Lord God, they come to witness and enjoy as the primitive *Christians* did, of whom the Apostle testified, saying, *Ye are of God, little Children, and have overcome them, because greater is he that is in you, than he that is in the World*; see 1 *John* 4. 4. Now those that are thus exercised in the Power and Spirit of God and Christ, are come to the Foundation and Fountain of true Prayer, the Prayers of such are pleasant and acceptable unto the Lord.

The

The People (by thee in Scorn) called *Quakers* are turned from Darkneſs to Light, and from ſatan's power to the Power of God; and he hath poured the Spirit of Prayer and Supplication upon them, and they pray one for another, and for their Enemies, according to Chriſt's Command; in their Afflictions and Sickneſſes they pray unto him one for another; and there is a conſtant or continual praying amongſt us (according to the Apoſtle's Doctrine) though not a continual uttering of words; but when God moves us to utter Words, as he often doth, then we do utter them, in Obedience to him, we do pray, both in publick and in private; and therefore thou haſt greatly ſlandered us, for which we deſire that thou mayeſt come to unfeigned Repentance.

Chriſt's Command is, *When you pray, uſe not vain Repetitions, as the* Heathen *do; for they think that they ſhall be heard for their much ſpeaking: Be not ye therefore like unto them; for your Father knoweth what things ye have need of before ye ask him,* Mat. 6. 7,8.

The Promiſe of God unto the Faithful is, ſaying, *And it ſhall come to paſs, that before they call, I will anſwer; and while they are yet ſpeaking, I will hear,* Iſa. 65. 24.

J. C. in thy Book entituled, *A Call to Prayer,* in pag. 120. thou ſayeſt, *There is a kind of continual Exerciſe of the Soul by Internal Prayer.* I ſay, it is ſo in the Souls of the Faithful. And in pag. 41. thou ſayeſt, *A Gracious Man may make little Noiſe or ſeeming Fervour, but ſilently worſhip God, and ſpeak to God ſo as none may hear but himſelf, and yet he be moſt fervent in Prayer; as that Gracious Woman* Hannah, *her Lips moved, but her Voice was not heard when ſhe prayed, and yet ſhe poured out her Soul before God, and was moſt devout and fervent in Prayer.*

Well confeſſed, *John Cheyney*; here thou granteſt, that both Men and Women may pray in Silence, when their Voice is not heard, and that fervently and devoutly: But ſeeing it is ſo, then why haſt thou been ſo Uncharitable as to charge the *Quakers, That they are a People of No Prayer—A Prayerleſs People—A People who make No Uſe of Prayer.* Thou telleſt thy Reader, *That you pretend not to know any man's Heart but your own, and*

that

that you cannot know our Hearts; ſee *Call to Prayer*, p. 99, 100.

Now this being ſo, that you cannot know our Hearts, it is impoſſible for you to know that we do not pray when we are ſilent. Here thy Folly and Confuſion is manifeſt.

And ſeeing thou confeſſeſt, *That Men and Women may worſhip God, and pray in Silence*, why doſt thou mock at the *Quakers* for their waiting upon God in Silence? ſee thy *Sermons of Hypocriſie*, p. 146. and *Call to Prayer*, p. 101. The People called *Quakers* do utter words in Prophecy, Preaching and Prayer, when the Good Spirit of God moves them thereunto, and without that none can either preach, pray, or propheſie with acceptance, as unto the Lord God; nor without this Moving or Leading can any Perſon be profitable to themſelves, or any other, in the Exerciſe of Prophecy, Preaching or Prayer: and worſhipping God & praying in Silence thou owneſt in words; it would be well if thou and all thy Brethren the Prieſts were in the Practice thereof till the Spirit of God moved you to propheſie, preach and pray publickly or privately. Thou ſayeſt, *We could do nothing without the ſpecial Help of God's Spirit*, ſee *Call to Prayer*, p. 20.

I ſay it was the Practice of the Apoſtles, and Primitive Goſpel-Miniſters and Prophets to wait upon God in Silence until God did move upon them by his good Spirit to preach, propheſie or pray; and I do not read that every one that was brought into the Profeſſion of Chriſtianity, and in ſome Meaſure into the Poſſeſſion of it (by the preaching of the Goſpel) did ſuddenly go forth into publick Preaching, and Propheſying, nor into publick uttering of words in Prayer, though they did pray inwardly, and did joyn in their Hearts and Spirits with thoſe who were moved by the good Spirit of God to utter words in Prayer.

J. C. thus in the Love and Fear of God I have examined and anſwered thy Challenge, and have ſhewed by plain Scripture, that you Prieſts of *England* and other Nations called Chriſtians, do differ from the Apoſtles and ancient true Goſpel-Miniſters in your Ordination, Call to the Miniſtry, Preaching, Praying and ſprinkling Infants, eating and drinking that which you call the Lord's Supper, and Maintenance; and you alſo differ from the

true

true Goſpel Miniſters in this Age, and you are out of the Goſpel Faith, who believe not in the true Light, wherewith Chriſt lighteth every one that cometh into the World: It is Chriſt's Command to believe in the Light, ſaying, *Believe in the Light that ye may be the Children of the Light*, John 12. 36.

Concerning Singing of Pſalms.

JOhn Cheyney, in thy *Sermons of Hypocriſie* p. 135. thou boaſts, *That you have Pſalms.*

Anſw. In this thou ſhewest thy Folly, and Ignorance; many of the People called *Quakers* know well what Pſalms you have, and have been informed who made them (to wit) *Thomas Sternhold* and *John Hopkins* (who were two *Muſicians*, or Players upon Inſtruments of *Muſick*) theſe Men as is related tranſlated the Declaration of *David's* Roarings and Quakings, as well as his Rejoycings, into Rhime and Meeter, after the Manner and Form of the common Ballads.

J. C. take notice, in your *Common-Prayer* you ſay, *You are all poluted from the Crown of the Head to the Sole of the Foot*, and that *Ye are full of Bruiſes and putrifying Sores*, and that *Ye do that ye ought not to do, and leave undone that ye ought to do*; you ſay, *You have no Health in you*: all this being true (which you ſay) there remains no warrantable Ground for you to ſing in this Estate, but your Place is to mourn and weep under the Righteous Judgments of God, till he ſhew you Mercy, and the Forgiveneſs of your Sins that are paſt, and gives you Power over Sin and the Devil, that is the Author of it. But in *Pſalm* 23. you ſing thus, *My Shepherd is the living Lord, nothing therefore I need, in Paſtures fair, with Waters calm, he ſets me forth to feed; he did convert and glad my Soul, and brought my Mind in Frame, to walk in Paths of Righteouſneſs for his moſt Holy Name.*

J. C. take notice, here your Confeſſion and your Pſalm do not accord or agree; you ſay, *You are all poluted*, and have *No Health in you*, and then you ſing in your Pſalm, that your *Shepherd is the living Lord*, and *therefore you need nothing*: By your Con-

Confession it is manifest, you want a Saviour to save you from your Sins, and to heal you of your Bruises and putrifying Sores; here you do not sing with the Spirit, and with the Understanding, as the Apostle and Primitive Christians did, who had Psalms, Hymns and spiritual Songs immediately given them of God; but your Psalm and your Confession the one flatly contradicts the other, and so you are in confusion, building up, and throwing down that which you build. Again in *Psal.* 6. 6. you say, *All the Night long you wash your Beds with the Tears of your Complaint; and that your sight is dim, &c.* Now you know in your own Consciences, that the Generality of you do not do as you say (to wit) you do not generally (if there be any that do) wash your Beds with your Tears.

J. C. is not this to sing Lyes in Hypocrisie? and dost thou think that such a Sacrifice as this will be acceptible to God? Oh Ignorance and Darkness! *David* did weep & water his bed with his Tears, he bore the Indignation of God for his Transgression; when the just Judgment of God was upon him, he cryed unto the Lord, saying, *Make me to hear Joy and Gladness, that the Bones which thou hast broken may rejoyce*, Psalm 51. 8. and the Lord heard & answered his Prayer, pardoned his Iniquity, and became his Shepherd, and supplied him with what was needful and made him to lie down in green Pastures, and led him beside the still Waters, see *Psalm* 23. 12. But those that live in the Lust of the Flesh, and the Lust of the Eye, and the Pride of Life, who drink up Iniquity as an Ox drinketh Water, who live in the ungodly Sports & Pleasures of the World, & Gluttonny, Drunkenness, &c. who never yet came to true Repentance, to bear the Judgments of the Lord, these have nothing to do with *David's* Words, who never knew *David's* Conditions of weeping and rejoycing; God will turn the Songs of such into Howling and Bitterness. And in *Psalm* 131. you sing thus, *O Lord I am not proud in Mind, I have no scornful Eye, I do not exercise my self, in things that be too high; but as the Child that weaned is, even from his Mother's Breast, so have I, Lord, behav'd my self, in silence and in rest.*

An. It were well if you were what you here say you are, BUT ALAS! IT IS NOT SO; you say, you are as weaned Children, if

you Priests were weaned from Covetousness & Envy Pride Lust, &c. as the children are weaned from the Breast, then you would be good harmless Neighbours, then your Neighbours might live at Peace and Quiet by you; then you would not break the Law of God, and covet and take your Neighbours Goods, as many of thy Brethren the Priests have done.

J. . . dost thou believe that your Congregations are weaned from Sin and Iniquity, &c. as the Child is weaned from the Breast? surely nay; their Fruits do manifest the contrary: It is the forementioned confession of *Miserable Sinners*, which suites your States. Thus much in short concerning your Psalms, and singing.

The Apostle saith, *If any be afflicted, let him pray, if any rejoyce, or be merry, let him sing Psalms*, James 5.13. This Scripture those that composed your Psalms have placed in the Title-page of them, thereby to gloss and set off their Work, and to encourage you to esteem it, and to sing as they have taught you; but in so doing, they have either shewed great Ignorance, or great Dishonesty; for the Apostle *James* did not bid such as you say you are) SING, who are polluted from the Crown of the Head to the Sole of the Foot, &c. but it was the Members of the true Church, which is in God, that he wrote to, who did worship God in Spirit & in Truth; for if you would stretch the Words to be general to all that have a mind to sing, then Thieves, Harlots, Drunkards, debauched lewd Persons in Ale-houses and Taverns, who sing, and make merry with a Fidle and a Pipe, may sing Psalms as well as any other; but the singing spoken of by the Apostle, is peculiar to the Saints the redeemed of the Lord, who have waited upon him in the Way of his Righteous Judgments, because of their Iniquity; and he hath given them Beauty for Ashes, and the Garment of Praise for the Spirit of Heaviness; he hath brought them out of spiritual *Ægypt* unto *Zion*, with Songs of Deliverance, and everlasting Joy upon their Heads. Again, the Apostle *James* saith, *If any be afflicted, let him pray.* If you would strain his Words, that every one that is afflicted, or in any trouble must pray, then the wickedest or vilest man in the Earth must pray, such as *Cain* and *Judas*; for these were both afflicted after they had done their Master's Drudgery; *Cain* said,

My

My Punishment is greater then I can bear; and *Judas* was tormented, he went and threw down the Money and said, *I have sinned, in that I have betrayed the Innocent Blood.* But as I have shewed before in this Book, God who cannot lye hath said, *The Sacrifice of the Wicked is an Abomination to him*: And to the rebellious *Jews* he said, *Your Hands are defiled with Blood, when you make many Prayers, I will not hear you*; and the Lord spoke to *Jeremiah* concerning the rebellious *Jews*, saying, *Pray not thou for this People, neither lift up Cry, nor Prayer for them, neither make Intercession to me; for I will not hear thee*, Jer. 7. 16. Now if the Lord would not hear this holy Prophet on the behalf of these wicked men, certain it is he would not hear these wicked mens Prayers in this their old grown hardned State of wickedness. Some men may sin out the Day of their Visitation, till the Lord cease to strive with them, he saith, *My Spirit shall not always strive with man*; and it is written, *To Day if you will hear his Voice, harden not your Hearts.* The Apostle *James* saith, *The effectual fervent Prayer of a Righteous Man availeth much*, James 5. 16. This we believe; but the Prayers of a wicked, prophane, ungodly Man, whilest such an one, Impenitent, we believe prevails not with God at all.

J. C. Thus I have shewed, that in the outward Form of your Worship, you greatly differ from the primitive Gospel Ministers and primitive Church of Christ: But if you had the true Form, as they had, yet being out of the Power of God, in which they were (which is Christ within the Power and Wisdom of God; see 1 *Cor.* 1. 24.) We are warranted by the Lord, and by his holy Apostle to turn away from you; see 2 *Tim.* 3. 5. It is not the MEER doing of things FORMALLY that was commanded by God, which makes the Doers thereof acceptable, but it is the doing of those things with an UPRIGHT HEART and Mind, in an holy Reverence towards God. That which I intend by thus distinguishing in these things so chiefly, with respect to the Shadows of the Heavenly things, which Shadows are to pass away, yet it is possible that some Persons may do things that are morally good in themselves, and yet do them with a wrong Mind; as for Instance,

Concerning Giving of Alms to the Poor.

GIVING of ALMS to the Poor is very good in it ſelf, and to be a continued Practice among the *Chriſtians*; but Chriſt ſaith, *When thou doſt thy Alms do not ſound a Trumpet before thee, as the Hypocrites do in the Synagogues and in the Street, that they may have Glory of Men; verely I ſay unto you, they have their Reward: But when thou doſt thine Alms, let not thy Left Hand know what thy Right Hand doth, that thine Alms may be in ſecret; and thy Father, which ſeeth in ſecret, himſelf ſhall reward thee openly*, Mat. 6. 2, 3, 4.

Concerning the Prayers of the Faithful in Private or in Secret, and the Prayers of the Hypocrites, who pray ſtanding to be ſeen of Men.

ALL true Prayer is pleaſant unto God; Chriſt ſaith, *When thou prayeſt, thou ſhalt not be as the Hypocrites are; for they Love to pray ſtanding in the Synagogues, and in the Corners of the Streets, that they may be ſeen of Men; verely I ſay unto you, they have their Reward: But thou, when thou prayeſt, enter into thy Cloſet, and when thou haſt ſhut thy Door, pray to thy Father which is in ſecret, and thy Father which ſeeth in ſecret ſhall reward thee openly*, Mat. 6. 18.

Concerning Faſting in Reallity and Faſting in Hypocriſie.

FAſting was practiſed by the people of God, both under the Law and Goſpel; Chriſt faſted Forty Dayes and Forty Nights; the Apoſtles and Diſciples of Chriſt were ſometimes exerciſed in Faſting, as may be read in the Scriptures of Truth:

Chriſt

Chriſt did not judge all Faſting and Faſters, but owned that which was done in Reallity, and condemned that which was done in Hypocriſie: Chriſt ſaith, *When you faſt, be not as the Hypocrites, of a ſad Countenance; for they diſ-figure their Faces, that they may appear unto Men to faſt; verely I ſay unto you, they have their Reward: But thou, when thou faſteſt, anoint thy Head, and waſh thy Face, that thou appear not unto Men to faſt, but unto thy Father which is in ſecret, and thy Father which ſeeth in ſecret ſhall reward thee openly*, Mat. 6. 16, 17, 18.

Thus it appears that ſeveral Perſons may act one and the ſame thing, in the outward form; the one do what they do in REALITY unto God, and therein are ACCEPTED; the other do what they do in HYPOCRISIE, and therefore are REJECTED: One great Inſtance whereof I ſhall further ſhew.

Concerning the Jews *Sacrifices and Offerings in the Time of their Faithfulneſs, and concerning their Offerings and Sacrifices in the time of their Rebellion and Apoſtacy.*

THE Lord commanded the *Jews* in the time of the Law to offer unto him Burnt-Offerings and Sacrifices, and while they kept in his Fear, in the Exercile of his Spirit, that he gave them to inſtruct them, as thou mayeſt read *Nehemiah* 9. 20. their Sacrifices and Offerings were pleaſant and acceptable to him. *Malachy* the Prophet prophelied of Chriſt, ſaying, *He ſhall ſit as a Refiner, and Purifier of Silver, and he ſhall purifie the Sons of* Levi, *and purge them as Gold and Silver, that they may offer unto the Lord an Offering in Righteouſneſs; then ſhall the Offerings of* Judah *and* Jeruſalem *be pleaſant unto the Lord, as in the dayes of old, and as in former years*; ſee *Malachy* 3. 3, 4. Thus it appears that their Offerings were acceptable whilſt they kept in Sincerity to the Lord. Now hear what the Lord ſaith by *Iſaiah* the Prophet, of the Apoſtatized Rebellious *Jews*, *He that killeth an Ox, is as if he ſlew a Man; he that ſacrificeth a Lamb,*

Lamb, as if he cut off a Dog's Neck; he that offereth an Oblation, as if he offered Swine's Blood; he that burneth Incenſe, as if he bleſſed an Idol; yea, they have choſen their own Ways, and their Soul delighteth in their Abomination, Iſa. 66. 3.

Thus it appears, that though the *Jews* did offer things in Sacrifice, which the Law of God required, and that while the Law was in force, yet were they not accepted, becauſe their Hearts were not right before him; they were gone a whoring in their Hearts after other Lovers, and their Souls delighted in thoſe things which God abhorred; and as the holy Prophet ſaid (elſewhere) They ſet up their Idols in their Hearts; and therefore the Lord compares their killing of an Ox to the ſlaying of a Man, which ſenſe of ſlaying a Man as here intended, I underſtand to be Murder; God's Command was and is, *Thou ſhalt do no Murder.* And the burning incenſe he compares to thoſe that bleſſed or worſhipped an Idol. To Worſhip an Idol was contrary to the Law of God, as may be read in his Law. And the Lord ſaith, *He that ſacrificeth a Lamb, it is as if he cut off a Dogs Neck.* A Dog was eſteemed an Unclean Beaſt (according to the Law) not to be eaten or offered in Sacrifice. He ſaith, *He that offereth an Oblation, is as if he offered Swines Blood.* A Swine under that Shadowy Diſpenſation of the Law was forbidden to be eaten, or offered in Sacrifice, as being then eſteemed unclean.

John Cheyney, take notice of and ſeriouſly conſider theſe things.

Concerning the Worſhip and Practice of the Ancient, True, Faithful Chriſtians in the Primitive Times; and the Worſhip and Practice of the now profeſſed Chriſtians whether called Papiſts *or* Proteſtants *in the Apoſtacy.*

And I ſay, though the Apoſtatized Chriſtians, whether *Papiſts* or *Proteſtants* in this Age may do and practiſe ſome things, which the Apoſtles and primitive Chriſtians practiſed not

not only things shadowy, which were practised amongst the ancient Christians in the Morning of the Gospel Day, but also things that are of Duration and Continuance, as Preaching, Prayer, &c. yet these being out of the Life, Spirit and Power of God, Humility, Sincerity and Tenderness of Heart, which they were in who performed those things of old, and being in a contrary Spirit, which lead into the Glory of the World, the Lust of the Flesh, the Lust of the Eye, and the Pride of Life; the Priests and Teachers being in those things, together with Malice, Strife and Envy, therefore the Lord rejects their Preaching, Praying, Singing, together with the rest of their Services.

The Quakers *own the Ten Commandments, the Lord's Prayer, &c.*

John Cheyney, in thy Book entituled *Sermons of Hypocrisie*, p. 137, 138. thou sayest, *The* Quakers *do hold the Scriptures to be of divine Inspiration, &c.*

Answ. We believe the Holy Men gave forth the Scriptures as they were divinely moved and inspired, and that they are profitable and comfortable to those who have them, who are come into the same Spirit by which the Holy Men were moved, or inspired to give them forth. In the latter of the afore cited pages thou sayst, *That in a late Disputation the* Quakers *did openly declare, that they owned the Doctrines contained in the Creed.*

Answ. We do own and believe what the Scriptures do say concerning God, Christ, the Holy Ghost, Christ's Birth, his Preaching, Miracles, Sufferings, Death, Resurrection and ascension, the Communion or Fellowship of the Saints in Light, or Spirit, the Forgiveness of the Sins of all the penitent, and the Resurrection of the Body, and that Everlasting Life is prepared for those that dye to sin in this World, and become dead to it, such live to God; and when such dye outwardly, or put off the outward Tabernacle, they are blessed, as it is written, *Blessed are the dead that dye in the Lord, yea, saith the Spirit; for they rest from their Labours, and their works do follow them*, see Rev.

In

In the said page thou sayest, *That the* Quakers *in the aforesaid Disputation did openly own the Lord's Prayer.*

Answ. We have alwayes dearly owned that Prayer since God raised us up to be a People to his own praise, though there be not many Words in that called the Lord's prayer, yet the Words are weighty and comprehend much: Jesus taught this prayer to his Disciples in the time of their Infancy, before the more full and eminent pouring forth of the Holy Ghost: and though they used this Form of Prayer, yet were they not limited to those Words [ONLY] at all times, and upon all Occasions when they prayed, which the Apostle shews plainly, where he saith, *We know not what we should pray for as we ought, but the Spirit it self maketh Intercession for us with Groannings that cannot be uttered,* see Rom. 8. 26.

But J. C. take notice, Christ did not teach the Ungodly, Drunkards, Swearers, Lyars, proud envious ones, &c. to say, *Our Father, which art in Heaven, &c.* but unto such he said, *Ye are of your Father the Devil, and the Lusts of your Father you will do, &c.* see John 8. 44. And the Counsel of the Holy Ghost is, *Let every one that names the Name of the Lord depart from Iniquity, &c.* see 2 Tim. 2. 19. *And to the Wicked God saith, what hast thou to do to declare my Statutes, or that thou shouldst take my Covenant into thy Mouth, seeing thou hatest Instruction, and hast cast my Words behind thee? when thou sawest a Thief, then thou consentedst with him, and hast been Partaker with Adulterers; thou givest thy Mouth to Evil, and thy Tongue frameth Deceit, &c.* Psalm 50. 16, 17, 18, 19. In the aforesaid page thou sayest, *The* Quakers *at the aforesaid Disputation did openly declare, that they owned the Ten Commandments.*

Answ. We have ever owned the Ten Commandments, since God raised us up to be a people to worship him in Spirit and in Truth, which the Devil, Deceit and Malice, and all Lyes and Falshood is out of. God hath begotten our Hearts into true Love unto himself, by the Operation of his mighty Power, and by the same he hath enabled us to love our Neighbours as our selves, not to covet their Goods, nor slander, nor bear false Witness against them.

J. C. after thou hast declared, that the *Quakers* do own the

Scripture

Scripture, the Lord's prayer, the Ten Commandments, Creed, &c. In the same page thou sayest, *It was wondered that they would.*

Answ. If any did wonder at them for it, it was thee and such as thee, who despise them, and have slandered and belyed them; as also it may be some honest People would wonder at it, seeing thou and such a slanderous Generation of Priests as thee, had slanderously said behind their Backs, they denyed them; but it was well the *Quakers* had that Oportunity to turn thy Lyes and Slanders upon thee, and others, who took thy part in that matter, and to undeceive the honest well-meaning people concerning those things. Thou further sayest in the same page thus, *Though since I am informed, one of the Eminentest of them hath retracted something of his Confession, as to something in the Commandments, and whether more or not I cannot tell.*

Answ. Thou hast not told us the person's Name, which thou sayest did retract or draw back from something of his Confession, as unto something in the Commandments, neither hast thou told us what it was, that he did retract or draw back from; therefore I do look upon it a meer Slander.

I am well acquainted with thy slandering Spirit and Tongue, and untill thou bring forth the Name of the person that did retract, and the Words he did retract or draw back from in the Commandments, I return it back upon thee as a Slander. The person that was chiefly engaged with thee in that Dispute, thou knowest he is thy Neighbour, not far distant, and the rest who were concerned in any Measure in uttering words in the said Disputation with thee, it is not hard to procure their Names if thou desire it.

Concerning the Quakers *leaving their Callings and Relations and going to preach.*

JOhn *Cheyney*, in page 106. of thy *Sermons of Hypocrisie* thou blamest the *Quakers*, saying, *Ignorant Men leave their Callings and Relations, and turn Preachers.*

Answ. *Peter* and *John* were called from fishing, and left their Nets and Boats, and went preaching up and down, as Jesus commanded them, who said, *Follow me, and I will make you Fishers of Men.* And in *Acts* 4. 13. it is thus written concerning them *Now when they saw the Boldness of* Peter *and John, and perceived they were unlearned and ignorant men* [mark, *Ignorant Men*] *they marvelled, and they took notice of them, that they had been with Jesus:*—And *Elisha* was called from the plough to go prophesie, as I have shewed before, and *Amos* was called from among the Herdsmen to prophesie; and *Moses* was called from keeping of Sheep, to speak the Word of the Lord to *Pharoah*; and *Paul* was a Tent-maker, who was called to preach the Gospel, and preached in divers Nations; and the same Apostle said, 1 *Cor.* 1. 26, 27, 28, 29 *Ye see your Calling Brethren, how that not many wise men after the Flesh, not many mighty, nor many noble are called, but God hath chosen* THE FOOLISH THINGS *of this World to confound the Wise; and God hath chosen the* WEAK THINGS *of the World to confound the* THINGS *which are* MIGHTY *and* BASE THINGS *of the World, and* THINGS WHICH ARE DESPISED *hath God chosen; yea, and Things which are not, to bring to nought Things that are, that no Flesh should glory in his Presence.* *Mark* 10 28, 29. *Peter* said, *Lo, we have left all, and have followed thee; and Jesus answered and said, verily I say unto you, there is no Man that hath left House, or Brethren, or Sisters, or Father, or Mother, or Wife, or Children, or Lands for my Sake, and the Gospels, but he shall receive an hundred fold, &c.* And *Mat.* 28. 19 Jesus said unto his Disciples, *Go ye therefore and teach all Nations, &c.* And if *Peter* and *John* accounted (by the Wisdom of this World) ignorant men, *Paul* the Tent-maker, and the rest, must preach the Gospel to all Nations, then they must leave their Houses and Lands, and Families, &c.

And this have the despised people called *Quakers* done, in Obedience to Christ, and Love to Mankind; & some of them have suffered Death for Christ and the Gospel Sake: But the Priests of *England* have gotten an easie Trade, to continue in a parish many Years, (some of them) which one may walk about in a Day; and

& there feed with the Fat and cloath with the Wool, and make a Prey upon the People, which the true Prophets and Apostles never did. You are not able to prove these your practices by the Scriptures, but I have proved the Practice of the *Quakers* to be agreeable to the Holy Scriptures, the Prophets and Apostles, and Command of Christ.

Concerning Womens Prophesying or Preaching.

John Cheyney, in the aforesaid page thou condemnest Women who are called *Quakers*, *for prophesying and preaching publickly.*

Answ. God, who cannot lye, hath promised, *That he will pour forth his Spirit upon all Flesh, and Sons and DAUGHTERS, Servants and Hand maids shall prophesie*, see Joel 2. 28. And *Acts* 2. 17. *Philip*, who is called an *Evangelist*, had four Daughters Virgins, who did prophesie or preach in the Gospel time, as thou mayest read *Acts* 21. 8, 9. *Miriam*, *Huldah*, *Hannah* these all were Prophetesses under the Law; and if women might prophesie under the Law, then under the Gospel they are not to be forbidden; for the Gospel is more universal and large, then the Dispensation of the Law was; which Gospel brings Life and Immortality to Light, both to men and women; in and through which the Knowledge of the Lord becomes plentiful, both in men and women, even as Waters are plentiful in the Sea: And this is according to the Promise of God in the New Covenant, who said, *They shall all know me from the greatest of them unto the least of them.* *Mary Magdalen* preached the Resurrection of Christ unto his Disciples; the Apostle *Paul* beseeched one of the Brethren a Yoke-Fellow, *To help those WOMEN who LABOURED with him in the Gospel*, Phil. 4. 3. and he doth grant, or allow women to prophesie & pray; but speaks against the womens having their Heads uncovered when they prophesie or pray, see 1 *Cor.* 3. 4, 5, 6, 7, 8, 9, 10.

J. C. thou mayest read in the first chapter of *Luke*, how *Elizabeth* the Mother of *John Baptist* was filled with the Holy Ghost

& what glorious things ſhe ſpake, or propheſied unto *Mary*, concerning the Child Jeſus, which was yet unborn, —— *And it came to paſs, that when* Elizabeth *heard the Salutation of* Mary, *the Babe leaped in her Womb, and* Elizabeth *was* FILLED *with the Holy* GHOST, *and ſhe ſpake with a loud Voice, and ſaid, Bleſſed art thou among Women, and bleſſed is the Fruit of thy Womb*; — *And bleſſed is ſhe that believed; for there ſhall be a Performance of thoſe things which were told her from the Lord.* Mark J. C. this Holy Woman had Revelation; ſhe was filled with the Holy Ghoſt: And *Mary* ſaid, *My Soul doth magnifie the Lord, and my Spirit hath rejoyced in God my Saviour; for he hath regarded the low Eſtate of his Handmaid, —— For he that is mighty hath done unto me great things, and Holy is his Name, and his Mercy is on them that fear him, from Generation to Generation; he hath ſhewed Strength with his Arm, he hath ſcattered the proud in the Imaginations of their Hearts; he hath put down the mighty from their Seats, and exalted them of* LOW DEGREE; *he hath filled the hungry with good things, and the Rich he hath ſent empty away,* ſee Luke 1. 40 to 52. What doſt thou think J. C. were not theſe Noble Women? did they not preach well? had it not been great pity, that theſe Preachers ſhould have been diſcouraged, or hindered from preaching and propheſying? And do not you Prieſts count thoſe Gracious words, which thoſe women ſpake, Good Goſpel? and do not you make a Trade of their Words, and ſell them for Money, (which they did not, but ſpoke them freely) and were they not better Preacher then you Prieſts are? do not you boaſt of theſe Holy Womens Words, or Lines made ready to your Hands? conſider of theſe things.

The Woman of *Samaria* Preached better then you Prieſts; ſhe brought or directed her Neighbours unto Chriſt, in whom is Life, Peace and Eternal Salvation. Thus much in ſhort concerning Womens propheſying or preaching. There are ſeveral Books given forth by ſeveral amongſt us concerning this Matter, one Book entituled, *The Woman-Preacher of* Samaria. Thoſe Books treat at large about Womens propheſying or preaching, to which I refer thee, and my Reader, where you may read more largely concerning this Matter.

Concerning

Concerning Going Naked, which was done as a Sign of the Spritual Nakedneſs of the Apoſtatized Chriſtians.

John Cheyney, in the ſame page thou condemneſt the *Quakers* becauſe *Some of them have gone Naked.*

Anſw. God commanded *Iſaiah* the Prophet to go *Naked*, as it is written in the Holy Scriptures. *And the Lord ſaid unto Iſaiah, looſe thy ſack-cloth from off thy Loyns, and put off thy Shoe from thy Foot, and he did ſo, walking Naked and Bare-Foot, three Years, for a ſign upon* Egypt *and* Ethiopia, as God commanded him; ſee *Iſaiah* 20.

And it hath been the Spiritual Nakedneſs, Wickedneſs, and Treacherouſneſs of the Prieſts of *England*, and the Wickedneſs of many of the Inhabitants thereof, which hath been the Cauſe that ſome amongſt the *Quakers* have gone Naked outwardly, as true Signs of their Spiritual Nakedneſs; and alſo of the Juſt Judgments, which God has in Meaſure brought to paſs & will yet bring upon the Inhabitants of this Nation more abundantly, if they do not unfeignedly repent. Thus it appears that the *Quakers* have Example for their going Naked in the Scriptures of Truth; but the Prieſts of *England* have no Example from Chriſt Jeſus nor the Holy Apoſtles, for the wearing of Gold Rings, or ſuperfluous Apparel, nor for hating & perſecuting thoſe who were ſent by the Lord amongſt them, to go Naked, as Signs of the Spiritual Nakedneſs of the Prieſts and people of *England*.

John Cheyney, in the ſame page thou endeavoureſt darkly and wickedly to inſinuate ſomething againſt the People called *Quakers* concerning *Raiſing the Dead.*

Anſw. Thou nameſt no perſon called a *Quaker* who attempted to do any ſuch thing, which I may with ſafety conclude thou wouldſt have done, if thou hadſt known any ſuch: For ſeeing thou haſt printed very many Untruths againſt us, if thou hadſt known any ſuch thing by any perſon amongſt us, ſurely thou wouldſt have told that perſon's Name. Thou haſt of late taken pleaſure to Abuſe the *Quakers*; I wiſh thou mayeſt Repent of it, and ſpend thy precious Time better hereafter.

But

But I tell thee, if any perſon, under what Name ſoever have, or do attempt to do that which God doth not require of them, God will not appear with them, and ſuch will be confounded in their Work.

Raiſing the Dead is the Work of God and Chriſt, who only can give Life, and if any perſon in his Imagination, through the Temptation of Satan, hath attempted any ſuch thing, that perſon is judged by the Lord God, and denyed by the People called *Quakers* in that his preſumptuous Attempt.

Divers perſons, who have done bad things, who never were owned by us, nor ſo much as call'd *Quakers* by their Neighbours, who knew them, have by our Malicious Adverſaries been called *Quakers*, on purpoſe to reproach us; ſo that is fulfilled upon us which Chriſt ſaid to his Diſciples of old, *All manner of Evil ſhall be ſpoken againſt you falſly for my Name's ſake.*

J. C. there hath been a Perſon of late in the City of *London*, who for many years (as it is well known) hath been a great Oppoſer and Curſer of the People called *Quakers*, who (as credible Witneſſes do inform) did attempt to Raiſe the Dead, and to Open the Eyes of the Blind; our Adverſaries its not unlike may call this Man a *Quaker*, though he was our great Oppoſer, and utterly diſowned by us.

Concerning the Holy Scriptures, or Bible; and concerning the Quakers *Books.*

John Cheyney, in thy 8th and 9th page of thy *Premonition* to thy *Sermons of Hypocriſie*, thou chargeſt the people called *Quakers*, That *they eſteem their Books and Writings to be of Equal Authority with the Scriptures or Bible.*

Anſw. We truly and dearly own the Scriptures or Book called the Bible; but the words contained in that Book are not all of equal Authority one with another. See thy own Teſtimony concerning the Scriptures or Bible, which is as followeth, *The Scrip-*

Scriptures are not God, Christ nor the Spirit; but Laws and Doctrines, Histories and Reports, given by Inspiration of God.

I say, the words which God spake unto man saying, *Thou shalt love the Lord thy God with all thy Heart, and thy Neighbour as thy self*, WERE and ARE of greater Authority then those words which as History or Relation declare of the Wars and Battels of the *Jews*, and other such Historical Matters, and of greater Authority to and amongst *Christians*, then those words that related to Circumcision, the Blood of Bulls, Goats and Rams, and the Ashes of an Heifer, &c. these being Shadows, and to pass away.

And the words of Christ, who said to his Disciples, *I am the Vine, ye are the Branches; as the Branches cannot bring forth Fruit except they abide in the Vine, no more can ye except ye abide in me*: And *Without me ye can do nothing*—*My Flesh is Meat indeed, and my Blood is Drink indeed*—*Except ye eat the Flesh of the Son of Man, and drink his Blood, ye have no Life in you.*

These Words are of greater Authority then the Relations or Histories of the Apostles outward Travail by Sea and Land; and they are of greater Authority then those words that speak of *Paul*'s Cloak, that he left at *Troas*, mentioned in 2 *Tim.* 4. 13. and all other such Historical Matters.

The People called *Quakers* do prefer and esteem the Book called the *Bible* or holy Scriptures above any outward Writing or Book extant upon the Earth, because of the Verity and plenty of deep heavenly Sayings, uttered by God unto *Moses* and the Prophets, through the several Ages of the World, and particularly and eminently through the heavenly Man Christ Jesus, who was anointed with the Oyl of Gladness above his Fellows, and filled with the Spirit without measure. Nevertheless, we do affirm, that the Spirit of God in this Age, hath moved several of us to write Books, which have been instrumental in his Hand for Good unto many, with respect to their Immortal Souls. God the Holy One changeth not, neither is he to be limitted; and all our Books and Writings are not of equal Authority one with another; some treat of our inward Experience of the Work of God, in which are contained words which do direct Man and

Woman

Woman to the Manifestation of the Spirit of God, which is given them to profit withal; to the Grace of God, which brings Salvation; to the Light, wherewith Christ lighteth every one that comes into the World. Some others of our Books do treat of our Sufferings, and outward Exercises, &c. which though all of them be true, yet some are of greater weight then others. And Destruction comes upon People because they do not believe in and obey the Light, Grace and Spirit of God, which he hath given them, to lead them out of Sin, into all Truth. Those who read our Writings without Prejudice, may receive Good thereby, as by Instruments which God makes use of; and such who do so, they will return the Glory to God, as we do: And those who read our Books in Envy and Malice, the Murdering Spirit blinds their Minds, and God doth condemn such.

Concerning Children's Honour and Obedience to Parents, and Servants to their Masters, and the Younger to the Aged, and the Subject to the Magistrate or Ruler.

I *John Cheyney*, in thy Book entituled, *Sermons of Hypocrisie*, pag. 145, 146. thou chargest the People called *Quakers*, *That they are against Children's Honouring their Parents; Servants, their Masters; the Younger, the Aged; the Subject, the Soveraign or Ruler.*

Answ. In this Charge there is a four-fold Slander:

For *First*, We do believe, that it is the Duty of Children to Honour their Parents, as God hath commanded in his Law, and as the holy Apostle taught, saying, *Children obey your Parents in the Lord* [mark, in the Lord.]

2dly, We do believe, that it is the Duty of Servants to be obedient to their Masters (according to the Flesh) in all Faithfulness, according to the Doctrine of the Glorious Gospel preached by the holy Apostle, which is as followeth, *Children obey your Parents in the Lord; for* THIS IS RIGHT: *Honour thy Father and Mother* (which is the first Commandment with Promise)

Promise, *THAT IT MAY BE WELL WITH THEE, and that thou mayest live long on the Earth: And ye Fathers, provoke not your Children to Wrath, but bring them up in the Nurture and* ADMONITION OF THE LORD. *Servants be obedient to them that are your Masters, according to the Flesh, with Fear and Trembling, in Singleness of your Hearts, as unto Christ not with Eye-service, as Men pleasers, but as the Servants of Christ, doing the Will of God from the Heart, with Good-Will, doing Service, as to the Lord, and not to Men; knowing, that whatsoever Good Thing any man doth, the same shall he receive of the Lord, whether he be Bond or Free: And ye Masters do the same things unto them, forbearing Threatening; knowing, that also your Master is in Heaven,* see Ephes. 6. from the 1st to the 9th ver. see *Col.* 3. 20, 21, 22, 23, 24. The Apostle *Paul* said to *Titus Exhort Servants to be obedient to their own Masters, and to please them well in all things, not answering again, not purloining* (or not stealing) *but shewing all good Fidelity* (or Truth and Faithfulness) *that they may adorn the Doctrine of God our Saviour in all things; for the Grace of God that bringeth Salvation hath appeared to all men, teaching us, that denying Ungodliness and Worldly Lusts, we should live soberly, righteously and godly in this present World,* see Tit. 2. 9, 10, 11, 12. The Apostle *Peter* exhorted Servants, saying, *Servants be subject to your Masters with all Fear; not only to the Good and Gentle, but also to the Froward; for this is thank worthy: If a man for Conscience towards God endure Grief, suffering Wrongfully — This is acceptable with God; for even hereunto were ye called, because Christ also suffered for us, leaving us an Example, that we should follow his Steps, who did not sin, neither was guile found in his Mouth; who, when he was reviled, reviled not again, when he suffered he threatned not, but committed himself to him that judgeth Righteously,* 1 Pet. 18, 19, 20, 21, 22, 23.

J. C. those thou (in Scorn) callest *Quakers*, do own the Commands of God, and Doctrine of the Holy Apostles, which doth require Children to obey their Parents, and Servants to obey their Masters; the Apostle saith, *Children obey your Parents in the Lord.* Now Children coming to be led by the Spirit of the Lord, this leadeth them to obey their Parents in all Righteous

Things; but if any Parent be an Idolater, or an Unjuſt, Untemperate Perſon, and do require the Child, who hath believed in Chriſt, to worſhip an Idol, in that Caſe the Child muſt obey God and Chriſt, though it do forſake Father and Mother (or they forſake it) or if the Parents ſhould require the Child to do that which it knows is Sin againſt God & Chriſt, in that Caſe God and Chriſt is to be obeyed: Chriſt ſaith, *He that will not forſake Father and Mother, Wife and Children, Lands and Livings for my ſake and the Goſpel, he is not worthy of me*: But if Parents be Unbelievers and Idolaters, we do believe it is the Child's Duty to be loving and tender to them, and aſſiſtant to them what they are able, according to their Neceſſities. And we do believe, that Servants ought to obey their Maſters, and to be Juſt to them in all things, and to bear with Patience when they do ſuffer wrong; but if the Maſter be an Idolater, and ignorant of the Worſhip of God, which is in Spirit and Truth, and would command his Servant to worſhip an Idol, or in any thing to ſin againſt God, in that Caſe the Servant is to obey God, though it be contrary to his Maſter's Command; for Man is a Maſter in and about earthly things ONLY; but God and Chriſt is Lord and Maſter over the Immortal Soul: For unto him every one muſt give an Account for their Deeds done in the Body, whether they be good or evil. But we do believe, that thoſe Servants who believe in Chriſt, who differ from their Maſters in Faith and Worſhip, yet notwithſtanding ought to be very diligent and obſervant to obey their Maſters Commands, in all thoſe Juſt Truſts and Labours, according to the Covenant which they have made & for which they take Hire or receive Reward of their Maſters; and they ought to behave themſelves in Meekneſs and Humility in their Words and Carriage to them; and we believe, that Maſters ought to do unto their Servants that which is Juſt, even as they would have others to do to them and theirs in the like Condition, conſidering that God is the Great Maſter, above all earthly Maſters, unto whom all muſt give an Account for the Deeds which they have done in the Body, and muſt receive Rewards from him accordingly, whether they be bond or free: And if a Servant be a Brother or Siſter in the Faith of Chriſt unto the Maſter, Dame or Miſtris, which he or ſhe doth ſerve; we be-

believe all such ought to be very diligent and faithful in their Places, and serve with true Fear as the Holy Apostle exhorteth; for we know the Faith of Christ doth not destroy the Place of a Servant, but if Servants obey him, he will cause them to excel in Diligence, Truth and Faithfulness in all their Services; the Apostle *Paul* saith, *Let as many Servants ware under the Yoke* [*Covenant or Engagement*] *count their own Masters worthy of all Honour, that the Name of God and his Doctrine be not blasphemed; and they that have believing Masters, let them not* DESPISE *them, because they are* BRETHREN, *but rather do them Service*, &c. 1 Tim. 6. 1, 2.

And as to the Word *Honour*, Parents are honoured by the due Obedience of their Children, and Masters by the due Obedience of their Servants.

3*dly*, *The hoary Head is a Crown of Glory, if it be found in the Way of Righteousness*, Prov. 16. 31. *But the Sinner being an hundred Years old shall be accursed*, Isa. 65. 20.

J. C. by these Testimonies of the Holy Men it doth appear, that the Aged or the hoary Head, being found in the Way of Righteousness, is truly honourable; this Testimony is owned by the People called *Quakers*, and they do truly honour such, but they that live in Rebellion against God and Christ, in Pride, Envy, Lust, Covetousness, &c. they dishonour God their Maker, and so are not honourable, as those who are found in the Way of Righteousness, though the true Christians do in a true Sense honour all men in the Lord, as the Apostle said; God would have all men come to the Knowledge of the Truth and be saved; herein is his Love manifest to them, which is Honour; and our Love and Honour is to all People, in that we desire their Eternal Salvation: But Christ said unto the unbelieving *Jews*, *How can ye believe, which receive Honour one of another, and seek not the Honour that cometh from God* ONLY? John 5. 44. Christ saith, *If any man serve me, him will my Father honour*, John 12. 26. *The Fear of the Lord is Instruction and Wisdom, and before Honour is Humility*, Prov. 15 33.

John Cheyney, they who come into the pure Fear of the Lord, come into true Humility, and unto such Honour doth flow from God and his People. It is one thing to be truly Honourable and Honoured, and it is another thing to be Ambitious, proud

and Covetous after Honour, and be Malicious and fret when they have it not; for Christ made it a Mark of the Unbelief of the *Jews*, their seeking and receiving Honour one from another, and not seeking the Honour that came from God only; they loved Greetings in the Market-place, the Uppermost Rooms at Feasts, and the Chiefest Seats in the Synagogues, and to be called of Men *Rabbi*, or *Master*, which is expresly against Christ's Command; these Marks or Characters are largly to be seen upon the Men of thy Profession and Imploy.

4*thly*, *Paul* exhorts, to Obey Magistrates, and to be ready to every good Work, *Tit.* 3. 1. The Apostle *Peter* said, *Submit your selves to every Ordinance of Man for the Lord's sake, whether it be to the King as Supream, or unto Governours, as unto them that are sent by him, for the Punishment of Evil-doers, and for the Praise of them that do well*, 1 Pet. 2. 13, 14. The Apostle *Paul* saith, *Rulers are not a Terror to Good Works, but to the Evil — do that which is Good, and thou shalt have Praise of the same*, Rom. 13. 3.

To C. these Exhortations and Doctrines are owned by the People called *Quakers*, both in Word and Practice: And those Rulers, Governours or Magistrates, who are a Terror to the Evil-doers, and a Praise to those that do well, are worthy of Honour, yea, of double Honour and all such are duly honoured by us with the Honour which belongs unto them. And we really and with Pleasure Honour and Obey all such, not for fear of the Wrath, but for good Conscience sake, as the Apostles and primitive *Christians* did. But if in some things some Magistrates do require those things of us which are contrary to the Command and Law of our God, in those things we chuse to obey God, and patiently to endure the Pain and Penalties which they do or may inflict upon us because of our Obedience to God; and for such our Prayers and Supplications are poured forth unto God, that they may find Mercy through Unfeigned Repentance; and whatsoever is good, just and Equal in the Actions of such, that we own, and really consent to, and act accordingly wherein we are concerned; and the contrary we witness against by peaceable patient Suffering: And for this our Practice we have Example and Command from Christ Jesus, and Example and Precepts from

from the holy Apostles and Prophets; for if Christ, the Apostles and Prophets could have submitted to every Law, Decree or Ordinance of Man or Ruler, without Respect of those Laws or Ordinances being good or bad, right or wrong, then they had not suffered those Cruelties which they did suffer: Those that put Christ to Death pretended Law for what they did; those that cast *Daniel* into the Den of Lyons, they had a Law for it, but it was not the Law of God; those that cast the Three Children into the Fiery Furnace, they had a Law for it, but it was not the Law of God; *Saul*, when he was a Persecutor of the Church of God, he got Letters from the High Priest to persecute both Men and Women that called upon the Name of the Lord; and the *Jews* and *Heathens*, that persecuted the Apostles and ancient *Christians*, they made and had Laws for their Cruelty, but they were not the Laws of God; the Professors in *New-England* in our dayes have made Laws to put the People called *Quakers* to Death for no Evil, but because they preached the Everlasting Gospel freely, and worshipped God in the Spirit, this their Law is not the Law of God, but is of him that was a Lyar & a Murderer from the beginning, who led wicked *Cain* to kill righteous *Abel* about Sacrifice, this is he of whom *John* testified, saying, *The Devil shall cast some of you into Prison*: This is he who has blinded, hardned & bewitched many Teachers & People, so that they have thought & think they do God Service when they persecute & kill the Servants of Christ: Of this Christ prophesied, saying to his Disciples, *The time cometh, that whosoever killeth you, will think they do God Service*, John 16. 2. The *Papists* had a Law, by which they put the ancient to: *Protestants* to Death; but it was not nor is the Law of Christ, which is the Law of Love, who said, *I came not to destroy mens Lives, but to save them*; and who also said, *Love your Enemies; do good unto them that despightfully use you; if they smite thee on the one Cheek, turn the other also, &c.* And when some of his Disciples [in their Infancy] would have commanded Fire to have come down from Heaven, to have destroyed those that would not receive him, he rebuked them sharply, and told them, *They knew not what manner of Spirits they were of.* And he spake a Parable concerning Wheat and Tares, saying, *The Servants of the Housholder came unto him, saying,*

ing,(Master) Didst thou not sow good seed in thy field? from whence then hath it Tares? He said unto them, An Enemy hath done this: The Servant said unto him, Wilt thou that we go and gather them up? But he said, NAY, *lest while ye gather up the Tares, ye root up also the* WHEAT *with them; let both grow together until the Harvest, and in the time of Harvest I will say to the Reapers, Gather ye together first the* TARES, *& bind them in Bundles to burn them; but gather the* WHEAT *into my Barn—— And the Disciples of Jesus came unto him, saying, Declare unto us the Parable of the Tares of the Field? He answered, and said unto them, He that soweth the good seed is the Son of Man; the Field is the World; the good seed are the Children of the Kingdom; but the Tares are the Children of the Wicked One; the Enemy, that sowed them, is the Devil; the Harvest is the* END OF THIS WORLD; *and the Reapers are the* ANGELS? *As therefore the Tares are gathered and burnt in the Fire, so shall it be in the* END OF THIS WORLD: *The Son of Man shall send forth his Angels, and they shall gather out of his Kingdom all things that offend, and them which do Iniquity, and shall cast them into a Furnace of Fire, there shall be Wailing and Knashing of Teeth;* THEN SHALL THE RIGHTEOUS *shine forth as the Sun in the Kingdom of the Father: who hath an Ear to hear, let him hear,* Mat. 13.27,28,29,30.& 36 to 43.

J. Cheyney, take notice, by this which Christ hath said it appears, that the *Jews* and *Heathens*, who persecuted Christ, the Apostles and Prophets; the *Papists*, the *Episcopalians*, *Presbyterians*, *Independents*, *&c.* who have been persecuting to Death about the things of the Kingdom of God and Christ, which are spiritual and Heavenly, have all done WRONG, and the Priests and Teachers of *England* (and other Nations) are greatly to be blamed, for putting the Magistrates on to persecute about Faith and Worship towards God and Christ; and such Teachers as have so done, have greatly abused the Magistracy, as well as oppressed and destroyed many of the tender People of God: And such Priests and Teachers, who (in this Age) have been (or are) officious or active in this wicked Work, God's Displeasure is great against them for these their Works of Darkness and Cruelty; and if they do not find a place of Unfeigned

feigned Repentance, and amend their Doings, they muſt drink deep Draughts of the Cup of God's fiery Indignation.

Chriſt ſaith, *Whatſoever ye would that men ſhould do unto you, do ye even ſo unto them; for this is the Law and the Prophets,* Mat. 7. 12. *And as ye would that men ſhould do unto you, do ye alſo to them likewiſe; for if you love thoſe that love you, what Thank have you? for Sinners love thoſe which love them—— And if ye do good to them which do good to you, what Thank have you? for Sinners alſo do even the ſame,* Luke 6. verſ. 31, 32, 33. And the Apoſtle *Paul* ſaith, *For all the Law is fulfilled in one word, even in this,* THOU SHALT LOVE THY NEIGHBOUR AS THY SELF, Gal. 5. 14. And the Apoſtle *John* ſaith, *Whoſoever hateth his Brother, is a Murderer; and ye know, no Murderer hath Eternal Life abiding in him,* 1 Joh. 3. 15. And he ſaith, *In this the Children of God are manifeſt, and the Children of the Devil, whoſoever doth not Righteouſneſs, is not of God, neither he that loveth not his Brother,* verſ. 7.

J. C. by what is above written it doth plainly appear, that Perſecution about Faith, Worſhip and Religion towards God and Chriſt, is abſolutely contrary to the Command and Example of Chriſt, and alſo contrary to the Doctrine and Examples of his holy Apoſtles. And it doth alſo appear, that Chriſt hath not appointed the *Heathen*, *Jewiſh*, *Papiſt*, *Epiſcopal*, *Presbytery* and *Independant* Prieſts, and their Informers and Abettors, or any of them, to be the Reapers or Gatherers out of his Kingdom thoſe things which do offend, or to gather the Wicked, which are as the Tares, nor to caſt them into the Fire; nor is the Time yet come in which that Work is to be done, as Chriſt ſaith; for he ſaith, The Reapers are the Angels, and the Harveſt is the End of THIS WORLD. Thus it appears plainly, that the Falſe Prophets, Prieſts and Teachers, their Informers and Abettors, who have perſecuted the true *Chriſtians* through the ſeveral Ages of the World, have not therein been found in the Work of God, WHO IS LOVE, nor of CHRIST, who came not to deſtroy mens Lives, but to ſave them; BUT in the Work of him who is the Father of Lyes, and a Murderer, as Chriſt hath ſaid: ſo it is high time for this Generation of men to give over

theſe

theſe their Abominable Works to throw aſide their carnal Weapon, by which they have warred and ſlain the Servants of God for their pure Obedience to him, which Chriſt and the Apoſtles never did, nor gave Precept or Example for. The Apoſtle ſaid, *We wreſtle not againſt Fleſh and Blood; our Weapons are not Carnal*, Epheſ. 6. 12. 2 Cor. 10. 4. (therefore Spiritual) *but mighty through God, to the pulling down of ſtrong Holds, caſting down Imaginations, and every high thing that exalteth it ſelf againſt the Knowledge of God, and bringing into Captivity every Thought to the Obedience of Chriſt.*

Oh! that the Perſecuting Prieſts and People of *England*, and all Nations, would come into this Spiritual War, with the Spiritual Weapon, & by it bring down every high thing in [themſelves] that exalteth it ſelf againſt the Knowledge of God: Oh! this would bring them to Peace with God, and to Peace, Love and Unity one with another: Oh! then would they be as the Garden of *Eden* unto the Lord, and as the pleaſant Valleys that are ſpread by the Rivers, and bring forth Fruit abundantly, and as the good Trees by the Rivers of Water, which bring forth their Fruit in due ſeaſon; but while they are joyned to the Malicious Spirit, which leads to perſecute the Servants of Chriſt, they are as the Thorns and Bryars of the Forreſt, and as the Devouring Beaſts, even as the Evening Wolves, and Foxes of the Deſert or Wilderneſs,

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Concerning the Soul of Man.

John Cheyney, thou quarelſt at *G. Fox* his words, where he ſaith ſomething concerning the Soul, in his Book entituled, *Great Myſtery*; thou and ſome others of thy quarrelling Brethren would inſinuate, as though he did hold or affirm, *That the Soul is God*; but who reads his Treatiſe in the ſaid Book upon that Subject without Prejudice, in the Fear and Love of God, ſuch may ſee that he diſtinguiſheth plainly between Chriſt, God and the Soul of Man, ſee *Great Myſtery*. p. 91. where G. F. hath theſe words, viz. *The* Soul *being in the Death, in Tranſgreſſion, ſo man's ſpirit there is not ſanctified,——And the* Soul *is in Death*

Death.——Again in the ſame page, after he hath uttered ſeveral words in anſwer to the Prieſt about the Soul, he hath theſe words, viz. *So the living of the* Soul, *and the ſpirit ſanctified, that diligent hearkning is come to, where the Counſel of God is ſtood in, his Voice heard, his Hand felt, that the* Soul *comes up into, that comes from him, from God; that is living and immortal, and gives a Creature its feeling and ſenſibleneſs through things, and ſo the Covenant of God comes to be received, wherein the* Soul *lives.* ——In the ſame page he hath theſe Words, viz. *Now where the Light is hated, that of God within tranſgreſſed that doth pertain to the Righteous Law of God, and anſwers it* (there) *the ſpirit of man is not ſanctified, and man's Underſtanding darkned, the higher Power is denyed, the* Soul *comes into Death, tranſgreſſing of the Law is known, the Wineſs buried, which ſhould guide the mind, whereby the* Soul *ſhould live in the diligent HEARKNING, thereby comes man to be defiled, and his ſpirit, and Body and Mind, whereby he glorifies NOT God in his Body and Soul and Spirit.* ——Again in the ſame page thus, *And every one that cometh into the World having a Light from Chriſt the ſecond* Adam *the Biſhop of their Souls; ſo every one being turned to the ſame Light, which Chriſt the ſecond* Adam *hath enlightned them withal, they ſhall ſee the Biſhop of their Souls, Chriſt the Power of God.*——Again in the ſame page thus, *So every man that cometh into the World, having a Light from Chriſt Jeſus, the Way out of the Fall, the ſecond* Adam ——*Receiving the Light, they receive their Redemption and Sanctification, whereby their Spirits, Bodies and Souls are ſanctified.*

J. C. here G. F. ſpeaks of the Soul of man in ſeveral States and Conditions; *firſt*, In Death, and Tranſgreſſion. It is very certain that G. F. doth not believe, that God ever was or can be in Tranſgreſſion; and therefore it is certain, that when he ſpeaks of the Soul's being in Tranſgreſſion, that therefore he doth not mean or intend, that God his Eſſence or Being, in any Meaſure or Part is in Tranſgreſſion, or ever can be ſo.

Again he ſpeaks of the *Living of the Soul*, and *the ſpirit ſanctified*, and ſaith, that *diligent hearkning is come to*, where *the Counſel of God is ſtood in, his Voice heard, his Hand felt*; that the Soul comes up into, where the Soul lives; note J. C. here he ſpeaks of the Soul's living, and of its HEARKNING: It is evi-

dent here, that G. F. doth not mean, intend, or believe, that God ſhould hearken to himſelf, or that by not hearkning to himſelf, that he ſhould come into Tranſgreſſion and Death; or that by hearkning he ſhould be redeemed, or ſanctified; for G. F. believes, that God is unchangeably Holy, without any Variation or Mutability.

Again, G. F. ſpeaks of receiving God's Counſel and ſtanding in it, by which the Soul comes to live. Now it is certain that G. F. believes not, that God could poſſibly go or act againſt his own Counſel, and ſo come into Tranſgreſſion and Death; but it is clear that G. F. believes, that when God's Counſel is not ſtood in by man, who was made a living Soul, that then he goes into Tranſgreſſion, and his Soul comes into Death; and this was fulfilled in the Firſt *Adam* (who was made a living Soul) by his going out of the Counſel of God he became a Tranſgreſſor, and his Soul was brought into Death thereby: But as the Apoſtle ſaith, *The ſecond* Adam *was made a Quickning Spirit*, which ſecond *Adam* is Chriſt the promiſed Seed, which bruiſeth the Head of him that firſt led man out of the Counſel of God, whereby his Soul was brought into Death; who believes in him who lighteth every one that cometh into the World, he raiſeth the Soul out of Death, being the Captain of its Salvation and the Biſhop of it.

Again, Soul being taken for Life, as ſometimes it is; God is the Life of Lives, or great Original Soul of Souls, being that one Infinite Being, by which all other Beings in the Beginning of the Creation were brought forth; and by whoſe Word, Life and Power they exiſt, and are upheld: And G. F. ſpeaking in anſwer to the Prieſts about the Soul, ſaith, *God breathed into* MAN *the Breath of Life, and* HE *became a living Soul; for that which came out from God was the Cauſe that* MAN *became* alive, A LIVING SOUL. Upon the afore cited words in *Geneſis*, G. F. pag. 68. querieth of the Prieſts thus, *And is not this of God? And God who hath all Souls in his Hand*; here, and in this latter ſenſe it doth appear, that G. F. takes that word *Soul* for *Life*, or that Breath by which Man lived, or was made a living Soul; and this Breath and Life, by which Man lived or became a living Soul IS OF GOD, thus G. F. and the *Quakers* believe; and alſo that this Breath or Life cannot tranſgreſs, or be in Tranſgreſſion, though

th ough the Motions of it IN THE SOUL MAY be quenched, and it grieved; for ſo it is when man hearkens unto, and takes COUNSEL at the ſerpent, who firſt drew man from God's COUNSEL; and thus, as it is written, *God is grieved with the Wicked every Day.* His Diſpleaſure or Grief is, becauſe he would have Man to hearken to his Voice, and be ſaved, but Man; WILL NOT, as God complained of old, *They rejected all my* COUNSEL, *and would have none of my* REPROOF.

In this latter Senſe taking the Soul for that Life, or Breath, by which Man lived, or became a Living SOUL, this, as G. F. ſaith (p. 68). is *Infinite*, which he muſt needs intend, as his own words do import, being taken in their own proper and genuine Senſe.

It appears in G. F's Controverſie with the Prieſts about the Soul, that he takes up the Word SOUL, and ſpeaks of it under three conſiderations, 1*ſt*, *The Soul of Man* in Tranſgreſſion *IN DEATH*; 2*dly*, *The Soul of Man* in the Reſtoration *IN LIFE*, and 3*dly* he ſpeaks of the Word *SOUL*, as being that Breath or Life, which came forth from God, by which MAN LIVED or BECAME A LIVING SOUL, which Breath and Life is of God's Being, and Infinite, as I ſaid before.

A Copy of a Letter from W. Penn *to* W. G. *concerning* John Cheyney.

Dear Friend,

'THy Letters are alwayes very grateful to me, becauſe of that 'ſerious and ſavoury Fellowſhip I have for many years 'had with thee; but the Occaſion of thy laſt troubles me for 'the poor Man's ſake, that under ſo much Pretence to Religion 'and Mortification, hath ſo ſtrong a Prejudice, or blind Igno-'rance, as to render me in my Oppoſitions to *J. F.* and *T. H* 'another thing then really I am. *Firſt*, He is pleaſed to charge 'me with making *God* to be *Reaſon*, or rather *Reaſon* to be *God*; 'but he forgets, *firſt*, the Opinion of the Ancients, if I had

'done ſo; 2*dly*, That he does ill not to follow the Diſtinction 'of Good from Falſe Reaſon, if ſuch a thing be; 3*dly*, That 'my quoting of *T. H*'s words, naming the very page, ſhould 'be flung in my Face, to force me to contradict my own Aſſer-tion about Reaſon; but it is ſo mean a Cavil and groundleſs an 'Impeachment, that to point at my own Books makes Defence 'enough for me againſt his falſe Inſinuations.

'The next thing he layes to my Charge, that is by thee refer-'red to in my Animadverſion, is this, *That I deny the Light in e-'very man to be God*: This he delivers in *terminis* out of my 'Book againſt *J. Faldo*; but it is juſt as if I ſhould quote theſe 'words of *David*, *The Fool hath ſaid in his Heart, there is no 'God*; thus, *There is No God*: Many are the Pages of my 'Books, in which I treated of that heavenly Subject, that vin-'dicate me from any ſuch Belief, particularly the very next 'page to that he quotes me in; but had I ſo aſſerted, I had been 'the Orthodox in his Judgment: therefore it is not urged by 'him in my Favour, but to evidence ſome Incoherence with my 'other Poſitions, and the common Belief of my Friends. But he 'miſſeth the matter; for *firſt*, I do affirm, thoſe words are not 'ſo laid down by any one of us, being *J. Faldo*'s Conſequence from '*G. F*'s words. 2*dly*, Since the Scriptures make a Difference 'betwixt the Meaſure and the Fulneſs, even when they ſpeak of 'God and his Spirit (not that God, Chriſt or Holy Spirit can be 'meaſured) ſtrictly and properly ſpeaking) being Terms only 'uſed in Condiſcention to weak Capacities) We do not ſay 'that every man hath the Fulneſs, but a *Meaſure of that Fulneſs 'in him*. Now, that very Meaſure is truly God, I affirm, but 'not as a Meaſure, he being infinite and immeaſurate; for 'this is the Abſurdity moſt of our unskilful Enemies would 'unrighteouſly force us upon, and particularly the very Man in 'hand, That ſo many *Men*, of many *Lights*, and conſequently 'ſo many *Gods* or *Chriſts*, if each Light be God or Chriſt, 'not conſidering, that the Spitit's many and divers Manifeſtations 'meaſurably in Men and Women do not multiply Spirits, nor are 'there ſo many Suns as there may be Lights in a Houſe, when 'every Room is illuminated by the one Sun. To avoid this Abſurd 'Conſequence we ſay, it is of God, as a Beam or Ray of Light

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'is of the Sun, leſt they ſhould vainly think that we arrogate the 'Fulneſs of the Godhead bodily to our ſelves; which were a 'Blaſphemy, that might deſerve as many hard words as the Man 'unjuſtly caſts upon us. Again, Though I know, that God is Omni-'preſent, and be the Diſcovery he gives never ſo ſmall, 'tis 'God th t diſcovers himſelf; how beit, the Life or Spirit of God 'manifeſts being but meaſurable, and re ſtrained to our Capacity, 'we do not uſe to call it the Fulneſs; neither can the Diſcovery, 'Manifeſtation or Revelation be God, though it be a Diſco-'very, Manifeſtation or Revelation of and from God and by his 'holy Light or Spirit in the Conſcience, man's Right Under-'ſtanding and Knowledge is not God, but a Gift or Act of God. 'And did that pretended Miniſter of Chriſt (*pretended* I may 'ſay; for I affirm, he is not commiſſion'd from Heaven, but a 'Man-made Mini ter and a Hireling) ſtudy Chriſtian-Charity 'as ſincerely as he Phariſaically cryes *Peccavi* for his Sins againſt 'it, he would have rather improved what he may eſteem which 'is good in our Writings, and made the beſt Conſtructions of the 'reſt, then thus have put our Sayings on the Rack, and miſ-re-'preſent and us; but Envy and Malice (the Diſeaſe of the Man) 'have prevailed.

'This I think enough to his Empty Exceptions; and 'for the reſt, I am fully ſatisfied in the Sufficiency of thy ſincere 'Labours. God has pleaſed to ſuffer ſeveral ſorts of Tryals to 'encompaſs us; they will laſt but their proper ſeaſon: Patience 'and Piety they triumph over them; Immortality will make a-'mends for all. His pure Preſence be with us now and forever, 'who is the bleſſed Light of men, the Conſolation of *Iſrael*, 'our Lord and our God, worthy and bleſſed forever.

Thy Faithful Brother

W. Penn.

Concerning

Concerning Measure, or the Spirit Measurably given.

John Cheyney, in thy Book entituled *Quakerism Hereſie*, p. 11, & 7. thou cavilleſt againſt the People called *Quakers*, becauſe they uſe the Scripture-word MEASURE.

Anſw. Chriſt ſaid, *He whom God hath ſent, ſpeaketh the* WORDS *of God; for God giveth not the Spirit by Meaſure unto him*, ſee Joh. 3. 34. By this it appears that Chriſt did diſtinguiſh betwixt *Meaſure* and *Fulneſs*, and it is written, *That it pleaſed the Father that the Fulneſs of the Godhead ſhould dwell in the Son*; and alſo it is written, *That he was anointed with the Oyl of Gladneſs above his Fellows*. By this it appears, that his Fellows (or as he called them, his Brethren) had the Spirit meaſureably, and were anointed with it: The Apoſtle ſaid, *We will not boaſt of things without our* MEASURE, *but according to the Meaſure of the* RULE *which God hath diſtributed to us, a Meaſure to reach unto you; for we do not* STRETCH *our ſelves beyond our* MEASURE;—*Not boaſting of things without our* MEASURE, *that is of other Mens* LABOURS;—*Not to boaſt in other* MENS LINE *of things made* READY TO OUR HAND, ſee 2 Cor. 10. 13, 14, 15, 16.

J. C. by this it appears, that the Apoſtle did not eſteem other Mens Labours nor their Line his [Rule] but the Life and Spirit of God, which is the Light of Men, was certainly his and the reſt of the Holy Apoſtles RULE, by which they came to know God, and Chriſt, & their Duty unto God and Chriſt, and to all men; & to do their Duty and this is according to Chriſt's Promiſe unto his Diſciples, who ſaid, *The Spirit of Truth ſhall lead you into all Truth*; & alſo ſaid, *God is a Spirit, and they that worſhip him they muſt worſhip him in the Spirit, & in the Truth*. The Spirit is that which was before the Scriptures, by which Men were made Holy before they gave them forth, and as it is written, the Apoſtles in the Goſpel Diſpenſation, did not worſhip in the oldneſs of the Letter, but in the Newneſs of the Spirit, *Rom.* 7. 6. And the Apoſtle ſaid, *Unto every one of us is given Grace according to the* MEA-

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SURE *of the Gift of Chriſt*;—— *And he gave ſome Apoſtles, and ſome Prophets, and ſome Evangeliſts, and ſome Paſtors, and ſome Teachers, for the* PERFECTING *of the Saints, for the Work of the Miniſtry, &c.* ſee Epheſ. 4. 8, 11. And they were made able Miniſters, NOT of the LETTER, but of the SPIRIT: Thus it evidently appears, that the Spirit of God and Chriſt was their Rule, and Guide into all Truth, and it was Meaſurably manifeſt and given unto them according to the Good Pleaſure of the Giver, and according to their ſeveral Capacities, and the ſeveral Services which God called them unto; and at this Chriſt pointed in the Parable, where he ſaith, *There was given unto one five Talents, and to another two Talents, and to another one Talent.* And it is alſo ſaid, *The Manifeſtation of the Spirit is given unto every one to profit withal.* The People called *Quakers* do not divide God into Meaſures, Pieces and Shreds, as thou darkly and wickedly talkeſt, but they own God to be Indiviſible, he cannot be divided he is Onmipreſent (or Preſent every where) yet he meaſurably manifeſts, or ſhews himſelf unto Man; this in ſhort is in anſwer to thy vain Cavils about Meaſure.

Concerning Light and Darkneſs.

John Cheyney, in thy Book entituled *Quakeriſm Hereſie*, p. 24. thou chargeſt the *Quakers*, *That they make the Light in every man, which the Scripture calls Darkneſs, to be God, and Chriſt and the Holy Ghoſt, &c.*

Anſw. This is a horrible Slander; God is Light, and in him is no Darkneſs at all; and Chriſt is the Light of the World, and in him is no Darkneſs, and this Light and no other do we hold to be God, Chriſt, the Holy Ghoſt, &c. and this is Sinleſs, Blameleſs and Undefiled; and Darkneſs hath no Communion or Fellowſhip with this Light.

J. C. in p. 20. thou quoteſt the Words of the Prophet *Iſaiah*, *To the Law and to the Teſtimony, if they ſpeak not according to this Word, it is becauſe there is no Light in them.*

An. The *Hebrew* Word doth not ſay, *No Light in them*, but it ſaith, *No Morning in them*, as thou mayeſt read in the Margent

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of the Bible; when it is Morning the Day or Light doth encreaſe and ſhine forth in more and more Brightneſs and Clearneſs, as it is written in the Holy Scriptures, *O Lord in thy Light we ſhall ſee Light; the Light of the Moon ſhall become as the Light of the Sun, and the Light of the Sun as the Light of ſeven Dayes:* And alſo it is written, *The Path of the Juſt is as a ſhining Light, which ſhines more and more unto the perfect Day.* Chriſt as he was and is the Eternal word that was in the beginning, is the true Light, that lighteth every one that cometh into the World, according to *John* 1. 4, 9. he ſaith, *I am the Light of the World* [mark, *of the World*, not of the Saints only; for they are not of the World, as Chriſt ſaid] but he is the Light of the World alſo, which lieth in Wickedneſs; by his Light they may ſee their Wickedneſs, and believing in it they may be led thereby to repent of it and forſake it, and know the Forgiveneſs of that which is paſt, and Dominion over Sin and the Devil, that is the Author of it: But if they believe not in the Light but hate it, then they walk in Darkneſs, and know not ſwhither they go, becauſe Darkneſs hath blinded their Eyes, as ſaith the Apoſtle *John* in his 1ſt Epiſtle chap. 2. ver. 11. We believe that a man may grow ſo old in Rebellion againſt God that his mind may be darkned and blinded, and he may be ſo in, and under the Dominion of the Power of Darkneſs, as that he may have no Benefit by the Light, ſuch were the Apoſtates which *Jude* ſpeaks of in his Epiſtle thus, *Clouds they are without Water carried of winds, Trees whoſe Fruit withereth, without Fruit, twice dead plucked up by the Roots, raging Waves of the Sea, foaming out their own Shame, wandering Stars, to whom is reſerved the Blackneſs of Darkneſs forever*; further, *Thus ſaith the Lord, concerning the Prophets that make my People err, that bite with their Teeth, and cry Peace, and he that putteth not into their Mouths they even prepare War againſt him, therefore Night ſhall be unto you that ye ſhall not have a Viſion* [mark, *not have a Viſion*, that is, not to have a Sight, for not to ſee; for a Viſion is a Sight] *and it ſhall be dark unto you that ye ſhall not divine, and the Sun ſhall go down over the Prophets, and the Day ſhall be dark unto them*, ſee Micah 3. 5, 6. Mark J. C. theſe that *Jude* ſpeaks of, they had Fruit, but their Fruit was withered, they were Trees twice dead, Mankind in general once dead in *Adam* in the Fall, but theſe had

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been quickned by Chriſt, and taſted of the Heavenly Gift, and of the Power of the World without end, and theſe had Light once, and were in it, but they fell away, and God ceaſed to ſtrive with them for their Recovery and Reſtoration; for he ſaith, *My Spirit ſhall not alwayes ſtrive with man*, and Wo unto man when God ceaſeth to ſtrive with him for his Recovery, ſuch are ſeal'ed up under Darkneſs to the Judgment of the great Day, as *Jude* ſaith: *Balaam* was once a true Prophet, who ſaw the Star of *Jacob* and ſaid, *How goodly are thy Tents O* Jacob, *and thy Habitations O* Iſrael, *&c.* but he erred and fell from the Power of the Lord, by which he was made a true Prophet; he taught *Balack* to caſt ſtumbling Blocks before the Children of *Iſrael*. Againſt the falſe Prophets, ſuch as *Balaam*, &c. the Lord ſpake by the Mouth of the true Prophet *Micah*, *Thus ſaith the Lord concerning the Prophets that make my People err*, *Night ſhall be unto you that you ſhall not have a Viſion, the Day ſhall be dark over them.* Now take notice, Night ſhall be, and the Day ſhall be dark over them, this ſhews they had Light or a Day before Darkneſs came upon them.

Concerning Viſion or Revelation.

JOhn Cheyney, in page 243 of *Sermons of Hypocriſie* thou ſayeſt, *Tnere is no Ground at all to look for Viſions and Extraordinary Wayes of Revelation uſed of old.*

Anſw. Where there is no Viſion the People periſh, ſee Prov 29. 18. and as I ſaid before, Viſion is a Sight, and as it is written *The pure in Heart ſhall ſee God*, and Chriſt ſaith, *No man knows the Father but the Son, and he to whomſoever the Son will reveal him*; to reveal is to make man ſee that which he has not ſeen, thus *Paul* came to ſee and know Chriſt to be revealed in him; *No man knows the things of God but the Spirit of God*, as it is written, and that ſearcheth all things, yea, the deep things of God: Man who believes in this, it reveals the things of God unto him, by this he ſeeth God to be near at hand, mighty to ſave by the Revelation, Diſcovery, Viſion or Sight, which the Holy Spirit of God gave. *Paul* was made an Apoſtle, and in this Spirit ſtood

his Gospel-Testimony; the Gospel he preached was not after man; he received it not from Man, but by the Revelation of Jesus Christ. J. C. it is possible thou mayest talk as some others of thy Brethren have done, that *The Scriptures are the revealed Will of God unto you.*

Answ. To have a matter or thing revealed, is to have a true Sight & Knowledge of the Matter or thing; the Scriptures were given forth by the Holy Men by the Inspiration, Revelation, Discovery or Sight of those things which God gave unto them to write & speak unto the People, & the Scriptures so given forth do not stand open, known or revealed unto any, but those who come to & believe in the same Spirit, by which the Holy Men gave them forth; for the *Jews* that put Christ to Death they had the Scriptures of *Moses* and the Prophets, who prophesied, & testified of Christ, and by the Scriptures they could tell the Place where he was to be born, and yet they knew not him, but put him to death as a Deceiver; and he told them, *They neither knew the Scriptures nor the Power of God*; so then the Scriptures were not revealed unto them, neither are they revealed to thee & thy Brethren the Priests, who are in such a Labourynth and great Confusion about them, one saying, *It means this*, another saying, *It means that*, and a Third saying, *It neither means this nor that*, One will have it for *Popery* against *Episcopacy*, *Episcopacy* will have it against *Popery*, and *Presbytery* will have it against *Episcopacy* and *Popery* too, and another will have it for *Independancy* against all Three; and divers other sorts of men there be, who will plead Scripture against all these, for their Wayes. Now if the Scriptures were revealed to you, then you would have a Right Understanding of them, and you would be of one Mind concerning them and their Meanings, but the contrary is notoriously manifest; so that it appears plainly, you are in *Babylon* spiritually so called; for what one Man builds, another throws down, and very often, that which several of you build, your selves throw down again, as thou hast done in thy Work against the Light within, and the People of God. The Apostle speaking of the *Jews* who did not believe in Christ, *Even to this Day when* Moses *is read the Vail is upon their Heart, nevertheless when* [*It*] *shall turn to the Lord, the Vail shall be taken away,* ——*Which Vail is done away in Christ*, see 2 Cor. 3. J. C.

J. C. here thou mayest see, that the *Jews* had not the Scriptures revealed to them, who did not come to Christ the true Light; but they that came to him, had the vail taken away in him and by him; and if you will believe in the Light, wherewith Christ lighteth you, then Christ will take the vail off your hearts, which yet remains on in reading *Moses*, the Prophets, Christ's and the Apostles Words; but if you do not come to believe in and obey the Light, or Spirit of God and Christ, you will remain in Darkness, contending and jangling about the Meanings of the Scriptures, and hating and persecuting those that are come to Christ the Life and Substance, in whom they have the Scriptures revealed unto them, having the Benefit and Comfort of them; so to you that are out of the Life, Spirit, Light and Power of God and Christ, the Scriptures are as a Book sealed from you with the perfect number of Seals, which is [in Part] that which *John* points at in the *Revelations*, where he saith, *I saw a Book sealed on the back side with seven Seals*; *and* John *saw none in Heaven or Earth found worthy to loose the Seals, and to look thereon*, and he said, *I wept sore, and one of the Elders said unto me, weep not, behold, the Lyon of the Tribe of* Judah, *the Root of* David *hath prevailed to open the Book, and to loose the seven Seals thereof*, Rev. 5. 5.

J. C. *Sermons of Hypocrisie*, p. 244. thou sayest, *To the spiritual, holy and saving Belief and Understanding of the Scriptures there is requisite and necessary the special Illumination and Unction of God's Spirit*: And in *Quakerism subverted*, p. 29. thou sayest, *The Spirit of God* [only] *can open the Eyes of our Minds to understand the Scriptures, and to cure us of our Blindness.*

Well confessed J. C. these two Testimonies of thine concerning the Spirit of God are owned by the *Quakers*, and I would be glad for thine own sake if thou wert in a true sense of what thou hast said. Thus much in short concerning Vision and Revelation to shew thee that there is need to have it as in dayes of old.

Divers Queſtions Anſwered.

JOhn Cheyney, in thy *Quakeriſm Subverted*, pag. 12. thou querieſt, *How ſhall we know Satan, when he transforms himſelf, &c. and the Falſe Apoſtle from the True?*

Anſw. By the Spirit of God; for that ſearcheth all things, yea, the deep things of God: By it the Apoſtles knew *Simon* to be a Sorcerer, and by it his Witchcraft and Sorcery was judged and confounded; and by it the Apoſtle *Paul* knew *Elimas* to be a Sorcerer, and by it he was judged and confounded; and by this holy Spirit, Light or Union the Saints knew all things, as the Apoſtle ſaith, *But ye have an Unction from the Holy One, and ye know* ALL THINGS, 1 John 2. 20. *but the Anointing which ye have received of him abideth in you, and ye need not that any man teach you, but as the ſame Anointing teacheth you of* ALL THINGS, *and it Truth and is no Lye; and even as it hath taught you ye ſhall abide in him*, ver. 27. And the Apoſtle ſaith, *Whatſoever is reproved is made manifeſt by the Light*; and Satan is not true Light, nor ever will, and when he transforms himſelf he playes the Painter and Cheat, and ſo hath cheated thee and many others, who hate the Light, wherewith Chriſt lighteth every one that cometh into the World; but the Light, Spirit and Unction makes him manifeſt, as I ſaid before, and judgeth him and confounds him and all his Agents.

In the ſame page thou querieſt how *W. P. and his Adherents will prove* Paganiſm *to be a falſe Religion*; Mahomet *to be a Deceiver, or Chriſt to be the true Chriſt, or Satan to be the great deſtroyer of Souls?*

Anſw. By the Spirit, Light and Unction of God, as aforeſaid; by this the true Prophets and Apoſtles proved, or tryed the falſe Prophets and Teachers, and their falſe Religions, and without this we can do nothing; but the Apoſtle ſaid to the Saints, *Ye know all Things*; this all things we muſt underſtand to be all things that were needful for them to know, but it was needful for them and is for us to know Satan to be Satan, that we may avoid him; and it is needful for us to know *Pagans* and *Mahomet*'s Religion to be falſe, becauſe they are falſe, and

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God would not have us to be deceived by them; and it is needful for us to know Chriſt to be Chriſt, that we may believe in him, and have Salvation by him, thus I have briefly, yet fully, anſwered thy Queſtions.

In the ſame page J. C. ſaith, *The Scriptures never deceived any, though many have been deceived both before the Scriptures were writ and ſince, yet God* [*who is a Spirit and Light*] *and the Scriptures are utterly blameleſs.*

Well ſaid J. C. and I ſay, many have been deceived, even to commit Sin, and ſo to Deſtruction, but the Light and Spirit within never ſo deceived any, and I agree with thee, that God and the Scriptures are blameleſs.

J. C. in his Book entituled *Quakeriſm ſubv.* p. 3 ſaith, *I proteſt againſt any whomſoever, not privy to my Secrets, that ſhall take upon him to know my Heart better then my ſelf, and to condemn me.*

An. J. C. in thy Book entituled *Call to Prayer*, p. 105. thou judgeſt the Groanings, Breathings and Cries of the *Quakers* Souls & derideſt or ſcoffeſt at them, for this thy wicked uncharitable, unchriſtian Cenſure I teſtifie againſt thee, on the Behalf of thoſe People whoſe Sighs and Groans thou in thy Envious Mind judgeſt; thou art a Stranger from and Enemy to that pure Spirit of God and Chriſt, by which true Breathings, Groans and Cries are begotten in them to God; thy Fruits of Lyes, Confuſion and Envy doth make thee manifeſt.

J. C. in thy railing *Premonition* to Hypocritical Sermons, or *Sermons of Hypocriſie*, p. 10. thou ſayeſt, that *Quakeriſm in its firſt Riſe was diabolical in many, which in Engliſh is deviliſh, but now there is laſs of the wild frantick Spirit, and the worldly ſelfiſh Spirit is more groſs, &c.*

Anſw. Herein thy Malice, Bitterneſs and Blaſphemy is manifeſt, that which made us *to Quake* at the firſt, we ſtill own and live in, which is the Eternal Power of God, which made *Moſes*, *David*, *Habbakkuk* and the Apoſtle *Paul* and many others quake or tremble, as is according to the Scriptures of Truth, and as I have ſhewed before: For this thy Ungodly and Unchriſt-like, and Blaſphemous Charge and Slander I proteſt or witneſs againſt thee, on the behalf of the People called *Quakers*.

J. C. thou ſayeſt, *Thou wouldſt know of the* Quakers *why the Light within doth not teach all things, and bring us all to Heaven*, Quak. Here. p. 22. *Anſw.*

An. The Life of God, which is the Light of [and in] Men if you would believe in it while the day of your Viſitation laſts, it would bring thee & all men to Heaven; Chriſt ſaid, *This is the Condemnation, that Light is come into the World, and Men love Darkneſs rather then Light, becauſe their Deeds are Evil: Every one that doth Evil hateth the Light, and will not bring his Deeds to the Light, leſt they ſhould be reproved.* And Chriſt the Light of the World ſaid unto the World that lay in Wickedneſs, *Ye will not come to me that ye might have Life.* And the Apoſtle ſaid, *Whatſoever is reproved, is made manifeſt by the Light*; the Apoſtle *John* ſaith, *God is Light, and in him is no Darkneſs at all.*

J. C. in thy Book entituled *Quakeriſm ſubverted*, p. 28. thou ſayeſt to the *Quakers*, *You will ſay it is no Fault of the Light within, if men ſin*: And thou ſayeſt to them, *Prove what you ſay*; and in the ſame Line thou ſayeſt, *It is no Fault of God, nor of Chriſt, nor of the Spirit, nor Scriptures, all theſe are Blameleſs.*

Anſw. The *Quakers* ſay, The Life of God, which is the Light of and in men, is in no Fault when men commit Sin, as is largely proved in the Beginning of this Book; and thou haſt proved the Light within to be without Fault when men ſin; thou ſayeſt, it is no Fault of God, nor of Chriſt, nor of the Spirit, and we never preacht any other Light for Salvation, but God who is a Spirit, and Chriſt who is the expreſs Image or Character of his Subſtance, and Brightneſs of his Glory, who is the ſecond *Adam*, who is made a quickning Spirit, as ſaith the Apoſtle; to that which thou haſt confeſt, *That God, Chriſt and the Spirit are blameleſs when Men ſin*, thou haſt overthrown thy whole Work againſt the Light within.

J. C. in p. 26. thou bidſt *W. P.* examine himſelf (& thou ſayeſt) *I do not ſay the Spirit moves me, but my Reaſon prompts me to it*.

Anſw. Herein thou ſheweſt thy Folly, Preſumption and Hard-heartedneſs, in mocking at the Spirit of God, and exalting thy Reaſon to be the moving or principal Cauſe of thy bidding *W. P.* try himſelf; thou haſt confeſſed elſewhere, *That we can do no good work without the ſpecial help of God's Spirit*, ſee *Call to Prayer*, p. 20. ſo if thou wouldſt have had thy Words to *W. P.* accounted a good Work, thou ſhouldſt have ſpoken to him in the Motion of the Spirit, according to thy own Principle; but thou manifeſt thy prophane Spirit in ſcoffing at the Spirit of God:

Thou

Thou professest the Scriptures to be thy Rule, but thou art never able to prove by them that any of the true Prophets or Apostles did mock at the Spirit of God, or that they said, they did not say that the Spirit moved them when they did speak to any Person about the things of God's Kingdom, nor that they said their Reason prompts them. Thou wouldst falsly insinuate against *W. P.* that he holds, *That Reason is God*, or *God is Reason*; but dost not thou make that which thou callst thy Reason, to be thy God? seeing thou mockst at the Spirit of God, and sayest, *Thy Reason prompts thee to speak.* I say, it is the Spirit of God which ONLY gives the Knowledge of the Things of God, and that is it which the Holy Prophets & Apostles were moved by in all things which did relate to God's Kingdom, and that Spirit and no other do we own to be led by to speak do or act in the things that do belong unto the Kingdom of God and Christ, whose Kingdom is spiritual.

J. C. thou sayest, *The Spirit of God only can open the Eyes of our Minds to understand the Scriptures, and to cure us of our Blindness*, see *Quakerism. subverted*, p. 29. In p. 36. thou sayest, *If Scriptures go, farewel God, and Heaven, &c.*

Answ. God and Heaven were before the Scriptures, yea, and Holy Men were before the Holy Scriptures, as I have shewed before, and God is not upheld by any Creature, but by his own Power, by which he created all things, and by it the Creation is upheld; and God is infinite, from Everlasting to Everlasting, without Mutation or Change: And though wicked men might destroy the Scriptures, as they did the Prophet *Jeremiah*'s Roll, yet God remains, who caused *Jeremiah* to write a new Roll after the wicked had burnt one, *And* Jeremiah *writ all the Words that were in the first Roll in the latter*, see Jer. 36. 22, 23, 28, 32. And God is where the Scriptures or Outward Writing is not: So thou talkst ignorantly in this matter, as in the rest of thy confused Work.

J. C. in thy Book *Call to Prayer*, p. 110. thou boastest of some that were *Quakers, and were troubled in Conscience, and that they could not ease their Souls, but by returning to you, and that they are now envyed by the* Quakers; and thou sayest, *The* Quakers *know thou sayest the Truth.*

Answ. Those thou in Scorn callst *Quakers* know thou speakst

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an Untruth, or a Lye in this matter; for the true Christians called *Quakers* hate no man upon the face of the Earth, but love their Enemies, according to Christ's Command.

And as to thy boast of some turned from the *Quakers* to you, if some such there be they will have Cause to repent of it, and I wish they may come to true Repentance before it be too late; and as to the Peace they have among you, it being in Sin, as you say, you are all miserable Sinners, this Peace is not the Peace of God, and therefore God will break it. What if some that have been called *Quakers* become amongst you? thou dost not tell us the Number, they are so very few: There went a *Judas* out from amongst the Twelve; and some that had tasted of the Heavenly Gift, and of the Power of that world that is Without End, they afterwards fell away; those who have known Cleansing and Washing in Measure, turned with the Dog and Swine to the Vomit and Mire again; and the Apostle speaks of such, who went out from the true Church, who were not of it; *For*, saith he, *if they had been of us, no doubt they would have continued with us*, &c. Your Way is a broad Way; therfore many chuse it.

John Cheyney's *Testimony concerning his Church.*

IN thy *Sermons of Hypocrisie*, p. 13, 14, 15, 16, 17, 18, 19. thou setst forth thy Church, and shewest what a leprous spotted Church it is, thus, *I might begin at home with us in the Ministry*: In page 14. thou sayest, *Oh what deceitful handling of God's Word is there! Man-pleasing and Time serving, Treacherous, Hypocritical Ministers, &c. are there up and down the Christian World, that should watch over the Flock of Christ, and we starve and famish them; we will neither do the Lord's Work our selves, nor suffer others quietly that would; we neither preach well nor live well, we are a great many of us*, page 15. *plain Haters of Holiness and true Piety, &c.—Ah poor Churches——and Congregations,——that have Pastors set over them, which in Name are Pastors and Ministers of Christ, but in Heart are very Traytors, and do the Devil the greatest Service——But this is not a Place or Season for Reproof of them, though I know no just*

Offence

Offence that thus much can give to any ſide; p. 16. thou ſayeſt, *The far greater Number of* Parents, God-fathers *and* God-mothers *ſerve the Devil, pleaſe and live to the Fleſh, and commit Idolatry with the World.*

So in the Lord's Supper, what a great deal of Hypocriſie is committed here by Paſtors and People, eſpecially in Congregations where all are promiſcuouſly admitted, and no Hedge or Bar made, but the Sacrament is made a Waſte or Common, p. 17. *where all the Swine and Hogs in the Pariſh may come that will, this is the Miniſters Fault, &c.*——Thou ſayeſt, *The People do eat and drink Bread and Wine in Hypocriſie and meer Form, without the Power of Godlineſs: So in our Cloſets and Families and Congregations, how much Hypocriſie is*—— p. 18. *Committed by the Generality of baptized profeſſing Chriſtians? They pray,* Our Father, which art in Heaven, *when Satan is their Father, and they lead moſt Worldly and Unheavenly Lives*; Thy Kingdom come, *when they will by no means ſuffer Chriſt to reign in them, and rule over them*; Thy Will be done on Earth, as it is in Heaven, *when they live after their own Wills and Luſts, and not after the Will of God; and ſo in all their reſt they contradict their Prayers by a licentious Life, and by all manner of Deeds of Wickedneſs: And ſo when the Creed is repeated,* I believe in God the Father, Son and Holy Ghoſt, *this is but a Lye, and a meer mock profeſſion; they be Infidel Hypocrites at the Heart: When the* Common-Prayer *is performed what abundance of Hypocriſie is committed!* ——Grant that we may lead Godly, Righteous and Sober Lives, *when they never mean as they ſpeak*: O God the Father of Heaven, have Mercy upon us Miſerable Sinners, &c. p. 19. *when they do utterly refuſe the Grace & Mercy of God to their Souls, and do but in Hypocriſie and Complement pronounce theſe Holy Prayers to God, as though God were but ſome Idol or Man of ſtraw, &c. And ſo when the Commandments are repeated,* Incline our Hearts to keep this Law, *it is all but deteſtable Hypocriſie; they obey the Laws of the Fleſh, and are willingly ſlaves of Satan, and hate the holy and pure Laws of God.*

J. C. all this thou ſayeſt of thy own Church, and much more of this kind, which being true, the *Quakers* and all ſerious People have good Cauſe to ſeparate from you. The Command of

God is, *Come ye out from amongst them, and touch no unclean thing, and I will receive you, and ye shall be my Sons and Daughters, saith the Lord God Almighty.* It is not like that any should be bettered by turning to thee and thy Company, seeing that you are so leprous and foul.

J. C. *Rebuked for reporting a Slander.*

JOhn Cheyney, in thy *Sermons of Hypocrisie*, pag. 176. thou tellest a Story of a Man which dyed at *Westchester*, *who was once a* Quaker, as thou wast told, *and as Report went, who attempted to fast Forty Dayes, and after some three or four dayes his Fast turned into a continual unsatiable Hunger, and he eat all sorts of Raw Meat.*

Answ. This Person called the *Great Eater*, that dyed at *Westchester*, never was a *Quaker*, or so accounted by his Neighbours that knew him, as doth plainly appear by the following *Certificate.* It doth appear that thou art given up to believe Lyes against the *Quakers*, and to publish them in Print, and thereby manifests thy self to be one of Satan's Incendiaries, who corrupt most Peoples Minds with Lyes.

'*Wilts*,

'WE of the Inhabitants of the Parish and Burrough of '*Westbury*, whose Names are hereunto subscribed, do 'declare and testifie unto all People where ever this may come, 'or whom it may concern; That whereas one *Joseph Bourn*, late 'of our Parish of *Westbury* aforesaid, where he was born, and 'from his Childhood bred (after years of Understanding) to 'the Trade of a Taylor, who now travails the Country begging, 'and is become such a great Eater, not less then a Wonder to most 'sorts of People where-ever he comes. Now, forasmuch as we 'understand, that he is in some Countries by some taken to be a '*Quaker*, and that he had formerly had some Estate, and that 'by leaving his Business, and going amongst the *Quakers*, is now 'impaired; We do, as a Testimony signed by us, signifie un-

'to

'to all, That He, the ſaid *Joſeph Bourn*, was never any *Quaker*, 'nor otherwiſe a Profeſſor of any Religion, neither was he, that 'ever we heard of, at any *Quakers* Meeting, or held their Te-'nents; nor had he ever any Eſtate of his own, as we perceive 'by ſome has been ſuppoſed; but being from his Youth an Idle 'Boy, has ſo lived until this came on him: The Truth of which 'is very well known to us his Neighbours and Relations, who 'have hereunto ſubſcribed the 28th day of *April*, 1675. *Ni-'cholas Cliſt* Mayor, *John Edwards* Church warden, *John Par-'ker* Overſeer, *Edward Wilkins* Conſtable, *Roger Cater*, *Sa-'muel Gibbs*, *Tho. Edwards*, *W. Elkins*, *John Norway*, *Thomas 'Phipps*, *Zach. Baley*, *Giles Adlam*, *James Blatch*, *Stephen 'Blatch*.

We have many other *Certificates* to the ſame purpoſe, both from our Friends at *Wiſtbury*, and from divers others of the Weſt Parts of the Nation, too many here particularly to inſert; which if any make further doubt of, we ſhall be ready to produce; at preſent judging this ſufficient for the removing and reproving this notorious Lye and Lyar.

Concerning the Faſting of the People of God.

IN the ſame page thou talkeſt of one in the Neighbourhood who *attempted to faſt and is now dead.*

Anſw. The People of God, under both Law and Goſpel, were ſometimes exerciſed in Faſting, as I have ſhewed before, and was accepted by him in their Faſting; and ſuch who ſo faſted, are dead, or have put off the Earthly Tabernacle; but we neither read nor believe, that their Faſting was the Cauſe of their Death, or that they were famiſhed by Faſting: But we believe what Chriſt hath ſaid, *Man ſhall not live by Bread alone, but by every Word that proceeds out of the Mouth of the Lord.* Neh. 9. 1. *Now in the 24th day of this moneth the Children of* Iſrael *were aſſembled with Faſting and Sack-cloth, &c.* Pſal. 35. 13. David ſaid, *I humbled my Soul with Faſting, &c.*—Again, Pſal. 69. 10, 11, 12.

When I wept, and chastened my Soul with Fasting, that was to my Reproach: I made Sack-cloth also my Garment; and I became a Proverb to them: They that sate in the Gate spake against me; and I was the Song of the Drunkards —— Again, Psal. 109. 24,25. *My Knees are weak through Fasting, my Flesh faileth of Fatness, I became also a Reproach; when they looked upon me, they shaked their Heads.* Ezra 8. 23. *So we fasted, and besought our God for this, and he was entreated of us.* And the Prophet *Daniel* said, (Dan. 9. 3.) *I set my Face unto the Lord God, to seek by Prayer and Supplications, with Fasting, and Sack-cloth and Ashes.* Joel 2. 12. *Therefore also now, saith the Lord, turn ye even to me with all your Heart, and with Fasting, with Weeping and with Mourning.* And Jesus said concerning the dumb foul spirit, *Mark* 9. 29. *This kind can come forth by nothing but by Prayer and Fasting.* Acts 14. 23. *And when they had ordained them Elders in every Church, and had prayed with Fasting, they commended them to the Lord, on whom they had believed.* 2 Cor. 6. 4, 5. the Apostle *Paul* saith, *But in all things approving our selves as the Ministers of God, in much Patience, in Afflictions, in Necessities, in Distresses, in Stripes, in Imprisonments, in Tumults, in Labours, in Watchings, in Fastings.* Again, Chap. 11. Vers. 27. *In Weariness, in Painfulness, in Watching often, in Hunger and Thirst, in Fastings often, in Cold and Nakedness.*

J. C. here is a Cloud of Witnesses for Fasting, both under Law and Gospel; these did not tempt God in their Fasting, as thou and thy Brethren would wickedly insinuate the *Quakers* do; but however thou in thy Voluntary Humility and Will Worship mayest mortifie thy self, yet thy Brethren the Priests generally (or for the most part) love their Bellies well, they do not care for Fasting: And when thou hast been written or spoken to by some of the Servants of the Lord concerning Fasting, thou hast railed and judged it to be Tempting of God. So it appears, thou dost not love nor own Fasting, which the Apostles of Christ were often in, as I have shewed.

And that One in the Neighbourhood thou talkest of, di'd not Dye in his Fast; thou must Dye though thou never Fast. This in short concerning Fasting, by which thy Ignorance is manifested, and thy Envy reproved.

Some

Some of John Cheyney's *many Contradictions to himself about Light and Darkneſs.*

JOhn *Cheyney* ſaith in *Quakeriſm Subverted*, pag. 17. *God's Eſſence (or Being) is unconfined, it fills Heaven and Earth.* And in page 10. he confeſſes, *God is Light and Omnipreſent, and ſo both within Man and without him.*

Obſerve, Reader, Herein *J. C.* ſaith the Truth.

Pag. 13. *J. C.* ſaith, *We are ſure, that there is not any thing at all in every Man, nor in any Man, that is or can be God.*

Obſerve again, Herein he flatly contradicts what he ſaid before; for God being Omnipreſent, his Eſſence (or being) unlimited or unconfined, he Light, both within Man and without Man, is therefore in Man.

Pag. 14. Obſerve further, *J. C.* ſaith, *That can't be true which no man's Heart will give him leave to affirm; but no man's Heart will give him leave to affirm, that there is in him a certain Light, that is God, the Maker of all things: If any ſhould ſay it, he is rather to be counted a Monſter then a Man.*

Obſerve, *J. Cheyney* hath (as before is cited) affirmed, *That God's Eſſence (or being) is unconfined, it fills Heaven and Earth, his Eſſence is no more in one place then in another*: And confeſſes, *God is Light, and Omnipreſent, and ſo both within man and without him.* Herein his Heart hath given him leave (as he phraſes it) to ſpeak the Truth, and this ſpeaking of the Truth doth not render him a Monſter, and No Man (as his Phraſe alſo is.)

Pag. 15. Note further, that *J. C.* quotes 2 *Cor.* 13. 5. which proves, that Chriſt is in the Saints; he quotes *Iſaiah* 57. 15 where its ſaid, *God dwells with thoſe that are of an Humble and Contrite Spirit.* And in the ſame page he grants *Chriſt* to be *God.* And in Verſ. 16, 17. he grants, *That Chriſt and God dwells in the Saints.*

But in flat Contradiction to all this (pag. 13.) he plainly ſaith, *That there is not any thing* at all *in every man, nor in any man,* that is or can be God.

Sermons of Hypocriſie, pag. 233. J. C. ſaith, *The Light is*

in

in all men, and it is from God, and it is good; it is the Excellency of Man, as such, compared with Bruits; the vilest Man by reason of this is of more price then all the World; its this that makes the Soul of Man to be superlatively precious.

Pag. 234. *J. C.* saith, *There is not, nor ever was, nor ever shall be any Sin committed by any Man or Devil, but the Light within hath a principal Hand in it, and is peccant, and truly chargeable before God.*

Quakerism Heresie, pag. 22. *J. C.* chargeth the Light, and saith, *Its a Rebel and Traytor against God, and the Author of all the Sin that is in the World and the culpable Cause of the utter Perdition of Men and Devils.*

Observe Reader, that these his two Charges against the Light are absolutely contradictory to his affirming it to be good, as before cited, for its utterly impossible, that that which is good [mark, that which is good] should have the principal Hand in all the Sins of Men and Devils, and be the Author of all the Sin in the World, and so of the utter Perdition of Men and Devils. This is not only contradictory to himself, but horribly Blasphemous against God, *whom he confesses to be Light*, *and* WITHIN MAN, see pag. 10. of the same Book. And I affirm, that this his Charge against the Light is Blasphemy against the Life of God, which is the Light of Men, see *John* 1. 4. 9.

Call to Prayer, pag. 118. J. C. saith, *I'le tell what keeps me from Prayer, When my Conscience and the* LIGHT WITHIN *moves me to Prayer, my Sloath and Lazines, &c.*

Observe Reader, He grants the *Light Within* moves him to pray; and grants, his *Sloath* and *Lazines* keeps him from it. By these words he justifies the Light, and condemns himself; but if the Light were so bad as he renders it before, as being guilty of all the Sin in the World (which none is guilty of but the DEVIL HIMSELF) then his Prayers were not likely to be acceptable to God. But we own his former Confession to the Light (to wit) That it is Good, and that it moves to pray (unto God (acceptably) and also, that Sloath and Lazines may and doth hinder him and such as he is.

And in pag. 119. he grants, that *the Light within may move to pray*

But

But in pag. 117. he ſaith, *I dare ſay, let the Light within alone, ſay nothing to it, it ſhall never move any* Quaker *or Ungodly Soul to pray till Death, or the Flames of Hell awaken them.*

Obſerve Reader, that this latter, wherein he ſaith, *The Light Within will never move to pray till Death, or the Flames of Hell ſhall awaken,* is a flat Contradiction to his ſaying, *it moved him to pray, and it may move to pray, &c.* and I ſay, this is Blaſphemy againſt the Life of God, which is the Light of men.

In pag. 119. J. C. ſaith, *In all Impenitent Ones Darkneſs is ſtronger then the Light; for though the Light Within may move, it will be but a weak Motion; and the Motion of the* DARKNESS, *or Fleſhly Part, will* OVERCOME *and* DROWN *the* LIGHT, *and bring it* UNDER, *&c.*

Obſerve, Reader, in the before cited words J. C. grants, that the Light may move (to PRAYER) but the DARKNESS being STRONGER then it, the Darkneſs or fleſhly part will Drown and Overcome the Light. By this he diſtinguiſhes BETWEEN the Light and the Darkneſs, and ſhews a WAR or OPPOSITION between them. In diſtinguiſhing between them as Light and Darkneſs (IN OPPOSITION) he hath ſaid well, though in flat Contradiction to himſelf, as through divers parts of his Books may be ſeen, where he calls the Light *Darkneſs*, and confounds Light and Darkneſs together, as being one; for in pag. 247. of *Sermons of Hypocriſie*, he ſaith, *The Light within till Regeneration is Darkneſs, &c.* alſo in page 236. he calls it *Darkneſs*; and in the next page ſaith, *Jeſus ſinful, defiled, ſelf deſtroying Light.* This his Diſtinction is an abſolute Overthrow to all his whole Work againſt the Light within.

Reader, obſerve, J. C's Diſtinction between Light and Darkneſs (as being in WAR or OPPOSITION) we own, and alſo that the Light moves to pray, and that Sloth and Lazineſs doth hinder thoſe that give way thereto: We alſo ſay, that he who hates the Light, and loves Darkneſs, may have more Acquaintance with the ſtrength of Darkneſs, then with the ſtrength of the Light, yet is the Life of God, which is the Light of Men, ſtronger then the Darkneſs; and they who love the Light, and walk therein, know it to be ſo, as the Apoſtle ſaid, *Greater is He that is in us, then he that is in the World, by whom we overcome them*, to wit, the World.

But

But Reader, consider; why should *J. C.* be so UNCHARITABLE in censuring the Light, as being guilty of all the Sin in the World, &c. seeing he confesses it moves to Prayer, and opposes the DARKNESS? And if that were true that he saith of the Light (to wit) *That the Darkness brings it under*, yet still he grants an OPPOSITION and a WAR between them; so that it is not by the Light's CHOICE, WILL and CONSENT, to and with the Darkness, that it is brought under; for he saith, its OVERCOME & DROWNED by the DARKNESS. And admit the thing were as he saith, why should the Light Within be CHARGED with all the Sin in the World, seeing it WARS AGAINST THE DARKNESS, and doth what it can (in *J. C's* sense) seeing it is the Darkness that OVERCOMES and DROWNS it (as he phrases it) Thus it appears, that the Power of Darkness is originally guilty of all the Sin in the World, and that the Light is clear from being guilty of ANY SIN.

Oh, Self conceited *J. C!* how hast thou confounded and contradicted thy self in fighting against the Light? thou art fallen in the Pit thou hast digged, and the Net that thou hast laid hath taken thy own Feet.

A Catalogue of some of the many Lyes which J. Cheyney *hath published in Print against the People of God called* Quakers.

LYe 1. IN his Book entituled, *Sermons of Hypocrisie*, pag. 177. He saith, *The* Quakers *cry down Human Learning and Schools of Education.* This is a Notorious Lye; for the contrary is well known by our Practice in this Nation and elsewhere.

Lye 2. He saith. *Our Servants and Children are untaught*, which he mentions twice over.

Lye 3. He saith, *Our Families are such as call not upon the Name of the Lord.*

Lye

Lye 4. He ſaith, *We are a Prayerleſs People.* Which Lye he mentions in four ſeveral pages, p. 111, & 97, & 89. alſo *Call to Prayer* p. 118.

Lye 5. He ſaith, *Prayerleſs Families they are, they do not worſhip God in their Families*, p. 108. of the aforeſaid Book.

Lye 6. He ſaith, *In many Years we have not performed to God One Holy Solemn Prayer, nor ſpent half an Hour in Communion with God*, Call to Prayer, p. 98. A horrid deep died Lye.

Lye 7. He ſaith, *We do not pray with the ſick, nor one with another*, Call to Prayer, p. 111.

After he hath told theſe manifold Lyes againſt us concerning Prayer, he ſaith, *I dare appeal to the* Quakers, *if in many Years time they have had one ſuch Motion to Prayer, as they take to be a Warrantable Motion*, Call to Prayer, p. 115.

Anſw. I ſay, we have had many warrantable Motions to pray unto God, and do pray unto him dayly, Everlaſting Glory and Praiſe be unto him; for he is worthy, and therefore thou haſt notoriouſly and abominably belyed us, in ſaying, we have not performed one Holy, Solemn Prayer to God in many Years.

Lye 8. He ſaith, *The* Quakers *condemn all before them*, Ser. of Hyp. p. 158.

Lye 9. He ſaith, *The* Quakers *ſay, till their time all were in Darkneſs.*

Theſe are horrible Lyes; for we own all the Holy Prophets and Apoſtles, and all the Holy Men and Women from the Dayes of Righteous *Abel* unto this Day; and the Life of God that lighteth every man that cometh into the World, was their Light and is ours.

Lye 10. He ſaith, *There is no Doctrine ſo vile and blaſphemous, no Practice ſo odious and lewd, but that the* Quakers *wreſt the Scriptures, and make them the Patrons of their Impieties*, p. 8. of his Premonition to *Sermons of Hypocriſie.*

J. C. by theſe thy horrible Lyes it doth appear, that thou haſt conceived a Brat, that the Father of Lyes hath begotten in thee, which Brat is Heir of the Vengeance of God: Oh that thou mayeſt come to know it caſt out, and thy Soul ſaved through the Judgments and Mercies of God.

Lye 11. J. C. chargeth the *Quakers*, *That their Converſation*

differs from all the true People of God, —— And he saith, *They are Hypocritical Infidels,* —— And *That they subvert the Scriptures, and all true Religion,* p. 5, 6.

Lye 12. He saith, *The* Quakers *in Effect are* Separatists *from all that ever have been before them,* Serm. of Hyp. p. 156.

Lye 13. He saith, *We do in Effect condemn all Christ's Martyrs,* p. 160.

He saith, *The* Quakers *take down God, and Christ, and the Spirit, and the Ministry, and Ordinances, and Saints, and Churches, and they erect a new Kingdom, and a new God, and Christ, and a new Spirit, a new Scripture, new Laws and Ordinances,* page 175.

Note, This particular Charge, as J. C hath divided the matter, hath in it, 9 Lyes at least, which makes up the preceding 13 Lyes 22.

Lye 23. He saith, *There is not an Article of the Christian Religion, but the* Quakers *subvert it,* Quak. Her. p. 31.

He saith. *The sum of all their Writings and Teachings, is to call people off from the true God, and the true Christ and the true Spirit, and Scripture, and Ministry, and Worship,* Quakerism subverted, p. 23.

Note, In this particular Charge, as J. C. hath divided the matter, there is 5 Lyes at least, which makes up the number 28.

Lye 29. He saith, *The* Quakers *make us all infallible in all things,* Quak. Her. p. 21.

Answ. This is a notorious Lye: Thy Blasphemy against God who is Light, and thy Lyes against his People, proves thee to be fallible; for the *Quakers* do not say, that thou and thy Generation, who hate the Light, and love your Evil Deeds, are infallible, neither do we say, that any man is infallible, as of himself; but he that is joyned to the Lord is one Spirit, as the Scripture saith, he living in subjection to the Spirit of the Lord, that leads and inables him to do the Will of the Lord, that is all sufficient to keep him from failing in his Duty to God or Man, and no Man is otherwise infallible, but as he is so made and kept by the Spirit and Power of the Lord, which Spirit is infallible.

Lye 30. He saith, *The* Quakers *by their Books and Principles* —— *Send us all to Hell, Call to Prayer,* p. 122.

Answ.

Answ. O horrible Slander! Our Principle would bring you all to Heaven, if you would obey it, which is the Life of God, which is the Light of Men. Before thou chargeſt the *Quakers* to make you all infallible, and thoſe that be infallible do not go to Hell, but to Heaven: here thy Confuſion is manifeſt.

He ſaith, *The* Quakers *are greatly forſaken by God, and are one of the ſaddeſt ſpectacles of ſpiritual miſery, and Infatuation, as this Age hath afforded,* Premon. to Ser. of Hyp. p. 6.

In this Charge there is 2 Lyes: which makes the Number 32. *Lye* 33. He ſaith, *The* Quakers *ſay they are Chriſt.*

A horrible and abominable Lye. What ſhall be given unto thee, or what ſhall be done unto thee, thou falſe Tongue? *ſharp Arrows of the Almighty, with Coals of Juniper,* Pſal. 120. 3. 4. Oh thou ungodly man, the Wrath of God will fall heavy upon that lying Spirit, which is thy Captain, Head and Law giver; Oh that thou couldeſt find a place of Repentance, that ſo thou mayeſt be ſeparated from that curſed lying Spirit, which if thou be not, thou muſt inherit the Lake of Everlaſting Miſery with it, where the Worm doth not dye, and the Fire is not quenched; thou art deſperately wicked in theſe with the reſt of thy Lyes: We never ſaid, we were Chriſt; we own no Chriſt but one, the Son of God from Everlaſting to Everlaſting, who was manifeſt in Fleſh in the Fulneſs of time, who was born of the Virgin, and went up and down doing Good, preacht Righteouſneſs, wrought Miracles, and according to the Fleſh dyed, and was laid in the Sepulchre, roſe again the third day, and aſcended, according to the Scriptures.

Becauſe the People called *Quakers* affirm, The Life of God, which is the Light of Men is utterly faultleſs or Sinleſs, J. C. ſaith, *This is plainly to ſay, that never was any Sin, nor ever ſhall be Devils and damned Wretches; Godly and Ungodly, we be all holy, ſpotleſs and unerring,* ſee Quak. ſubv. p. 25.

Anſw. This is a horrible Slander, and Perverſion of our words; for the Life of God, which is the Light of Men is everlaſtingly Holy, it cannot ſin; and we do believe there is a great deal of Sin in thee, & great abundance in the World, & moſt of all in the Devil, who is the Author of it; and the Light within convinceth thee and the reſt of the World which lieth in Wickedneſs, of your Sin,

and reproves you for it, to that end that you may forſake it, and the Devil who is the Author of it.

J. C. in page 36. thou telleſt a great Lye againſt the Light within, thus, *Every ſin I commit the Light within is guilty, as being my ſelf, &c.*

An. The Light within is not guilty of any ſin thou ever didſt or canſt commit; it is not thy ſelf, but thy ſelf rebels againſt it; and if thou wouldſt be Chriſt's Diſciple, thou muſt believe in the Light and obey it, and it will teach thee to deny thy ſelf and the Devil and all his Works of Lying. Envy, Hypocriſie, &c.

Here follows a curſed Lying Inſinuation of *John Cheyney's*, thus, *As if* (ſaith he) *the* Quakers *ſhould ſay to all the ſinners in the World, You muſt not meddle with the Scriptures, you are all more Holy then the Scriptures, — Believe not Chriſt himſelf*, &c. ſee Quak. ſubv. p. 30.

J. C. ſaith, *If I ſay ought againſt Equity and Charity, reprove and convince me, if I bring not Evidences for what I ſay, call me a Slanderer, and a falſe Accuſer*, ſee Sermons of Hypocriſie, p. 136.

Anſw. Theſe thy Lyes and Blaſphemies are againſt Equity and Charity; thou canſt never prove what thou haſt ſaid and printed againſt the *Quakers*, nay, all the Lyars upon the Earth, as alſo the Devil who is the Author of them can never do it; ſo then according to thy Grant, I muſt call thee a Slanderer, and a falſe Accuſer, and ſo indeed thou art a great one, even the greateſt againſt the *Quakers* that ever I read of to my Knowledge, except the Devil who is the Father of all Lyes and Lyars.

J. C. in thy, Book entituled *A Call to Prayer*, p. 140. thou ſayeſt thus, *I have paſſed through the Red Sea, Egypt is behind me, I am eſcaped out of* Sodom, *I am from under the Bondage of ſpiritual* Pharaoh *the Devil, who once was my Father and Maſter.*

Anſw. I would from the bottom of my Heart it were ſo; for if it were ſo, thou wouldſt be a Holy Man, yea, perfectly holy; then ſhould we not have had ſuch bundles of Lyes & Blaſphemies from thee in Print, as we have had. Alas! thou art a Vain Boaſter, a ſelf-conceited crazed Man; thou art yet in *Sodom* and *Egypt* ſpiritually, where our Lord was crucified; thy Blaſphemy

phemy againſt the Life of God, which is the Light of Men, and thy Lyes & Envy againſt the Children of it, together with thy Notorious Self-contradictions and wild diſtracted Arguments and hypocritical Prayers, and diſſembling with God, and uttering Untruths unto him, the laſt of which thou confeſſeſt, ſee *Call to Prayer*, p. 141. theſe do largely prove thee to be yet a Servant to the Devil; the Doctrine of Chriſt Jeſus the Light of the World ſtands over thy Head in Judgment, who ſaith, *The Devil is a Lyar and the Father of it*; and alſo ſaith, *Every Tree ſhall be known by its Fruits; a good Tree cannot bring forth evil Fruit, neither can an evil Tree bring forth good Fruit, a Fountain cannot bring forth at the ſame place bitter Water and freſh*, &c. Thou art a corrupt Tree, who haſt brought forth much Fruit of lyes, blaſphemy and envy; thou art a corrupt Fountain, who ſends forth thy foul, corrupt, muddy Waters, by which thou haſt corrupted the Hearts of thoſe whom thou haſt taught to believe thy Blaſphemies againſt the true Light, and thy Lyes againſt the Children of it.

An Anſwer to John Cheyney's *Pamphlet entituled* The Shibboleth of Quakeriſm.

I *John Cheyney*, thou condemneſt the People called *Quakers* for ſaying *Thou* to one ſingle Perſon, and thou juſtifieſt it as lawful to ſay *You* to one ſingle Perſon; and thou ſayeſt, *Thoſe that would prove it unlawful, muſt produce ſome Law of God making it ſo*, p. 1.

Anſw. The Word *Thou*, or *Thouing* was firſt uſed & practiſed by God himſelf to *Adam* in Paradiſe, ſaying, *Of every Tree of the Garden* THOU *mayeſt freely eat, but of the Tree of Knowledge of Good and Evil* THOU *ſhalt not eat; for in the day that* THOU *eateſt thereof* THOU *ſhalt ſurely dye*, Gen. 2. 16, 17. *And the Lord God called unto* Adam, *and ſaid, where art* Thou? *and* Adam *ſaid, I heard* THY *Voice in the Garden, &c. And God ſaid, who told* THEE *that* THOU *waſt naked, &c. And the Man ſaid, the Woman whom* THOU *gaveſt to be with me*, &c. Gen 3. 9, 10, 11, 12.

J. C.

J.C. is not this Practcie of God himself, and of *Adam* in Paradise *Theeing* and *Thouing* each other a better Law, President, Example or Custom, then any thou canst shew for *YOU*, or for *Youing* one single Person? Consider of it, and it may be thou mayest see thy Foollery in this matter. The Apostle *Paul* exhorted *Titus* to *sound Speech that cannot be condemned*, Tit. 2. 8. What! dost thou not believe that God's *Thouing* and *Theeing* was and is sound Speech? Is not his Example the best? may not his Example be a warrantable Law to thee, much better then the *Pope*, who as it is related, useth the Words, We, and Us, and Our, in things that particularly and only relate to himself? and canst thou not see how others follow him in Pride in this and divers other greater matters: And *Theeing* & *Thouing* of one single Person was the language of Christ Jesus, and the Holy Prophets and Apostles both under the Dispensations of Law and Gospel, and surely their President and Example in this matter, is better then the *Pope*'s.

In page 4. thou sayest, *We must not make new Laws of our own, and Father them upon God.*

Answ. The People called *Quakers* do not make a new Law of Speech, but do own and practise the same Form of *Theeing* and *Thouing* which was practised by God himself, and by *Adam* in Paradise; but it appears, that the *Pope* and his Complices have made a new law of Speech contrary to God's, saying *You* to one single Person: And though such do dayly *Thou* God in their Prayers, yet they count it a Dishonour to them to be *Thou'd* and *Thee'd*. Oh abominable Pride and Deceit! Surely if *You* to one were more honourable then *Thou*, it should be given unto God.

In page 2. thou sayest, *We must not go to Scripture, Divinity or Morality to know which is proper and which is improper Speaking.*

Answ. One would have thought that a man of thy Pretences would have better esteemed the Holy Scriptures, and *Morality* TOO, then to have talked thus; but as in other things, so in this, thy Mouth poureth out Folly. Thou hast denyed the Scriptures of Truth to be any Rule to thee and the men of thy Way concerning Speech or Speaking, which is more then ever I heard before of any who did own God or Christ; thou hast denyed Morality to be any Rule concerning Speech or Speaking:

And

And in page 3. thou ſayeſt, *There is not one Nation or Language that claim Authority over another, and judge their Forms and Phraſes of ſpeech.*

Anſw. The Language of God, who ſaid *Thee* and *Thou* unto *Adam*, and the Language of *Adam* in Paradiſe, who ſaid, *Thou* and *Thy* unto God have Power over the Language of the *Pope* and the e that have learned of him, who ſay *Yee* and *You* to a ſingle Perſon, and *Us* and *Our* of and concerning things that relate to a particular Perſon only; ſo the Language of God, Chriſt, the Apoſtles and Holy Prophets judgeth the Language of the *Pope*, and all who have learned theſe proud, unſcriptural ſayings thou having denied the Scriptures and Morality to have any thing to do with thee or any man about proper and improper ſpeaking; thou ſayeſt, *We muſt go to Dictionaries, Linguiſts, Grammarians, and Maſters in the Art or Science of ſpeaking, and enquire of them, &c.*

Anſw. Grammar teacheth proper ſpeaking, Plural and Singular, it doth not teach to ſay *You* to a ſingle Perſon, neither doth the *Accidance*, but it teacheth Children to ſay thus, in the Singular, *I, Thou, He*; in the Plural thus, *We, Ye, They*: And the Dictionary doth not teach to ſay *You* to a ſingle Perſon, ſothat thou haſt as well caſt off *Grammar*, *Accidence* & *Dictionary*, as thou haſt the Scriptures & Morality; ſo thou appeareſt to be a lawleſs man concerning Speech. *Martin Luther* the grand Reformer, and eſteemed Father of the *Proteſtants* writes in Deriſion of *You* to a ſingle Perſon thus, viz. *Magiſter Vos iratus es*, which is juſt as good Senſe as to ſay, *My Maſters, thou art angry*, Luther Lud. vit. oper.

Eraſmus a learned man beſtows a whole Diſcourſe in Refutation of that impertinent Way of ſpeaking *You* to a ſingle Perſon, and calls it *Flattery*, *Eraſmus Col.*

Howel in his Hiſtory of *France* gives an ingenuous Account of the Original of *Thee* and *Thou*, *how that the Peaſant or poor country man thoued the King, but Pride and Flattery firſt put inferiours upon paying a plural Reſpect to the ſingle Perſon of every ſuperior, and ſuperiors upon receiving, and at laſt requiring it.*

7. *C.* thus much in ſhort concerning *Thee* and *Thou*, for which thou cauſleſly caviliſt againſt the People called *Quakers*, which is

a sufficient Answer to thy shallow work in thy Sheet entitule *The Shibboleth of* Quakerism. There is a Book entituled *No Cross No Crown*, wherein thou or any that desire may read more largely concerning this Matter.

An Answer to John Cheyney's *Pamphlet, called*, One Sheet against the *Quakers*.

John Cheyney, in the second page of thy *One Sheet*, thou sayst, *The* Quakers *do condemn Christian-People for Bowing, and Putting off Hats, and Christian Salutation, &c.*

Ans. We condemn no Christian-People for Christian-Salutations, thou slandereſt us in this Matter; but thou doſt not read in the Scriptures of Truth, that Chriſt put off *hat* or *cap*, as you do, or that he called ſuch a Practice *Chriſtian-ſalutation*; neither can't thou read there that the holy Apoſtles or Prophets put off Hat or Cap, as you do, or that they eſteemed ſuch Practice Chriſtian-Salutation: *Elihu* ſaid, *Let me not accept any Man's Perſon, neither let me give flattering Titles unto Man; for I know not to give Flattering Titleſs in ſo doing my Maker would ſoon take me away*, Job 32. 21,22. Your putting off the Hat, and ſaying, *Your Humble Servant, Sir*, and *Madam, &c.* you have not from Chriſt and his Apoſtles; but it may be thou mayeſt throw off Chriſt and the Apoſtles, as thou haſt thrown off the Scripture, Morality, Accidence and Grammar; and ſay, that Chriſt, the Apoſtles and Prophets have nothing to do to teach thee Salutations, and how thou ſhouldſt behave thy ſelf before Men; but the Apoſtle *Peter* was of another and better Mind then thee, who in Honour to his Maſter ſaid to the Saints, *He has left you an Example, that you ſhould follow his Steps, who did not ſin, neither was Guile found in his Mouth, &c.* 1 Pet. 2. 21,22,23. Guile is Deceit; Deceit is of the Devil; there was none of that found in his Mouth; but there is a great deal of that found in the Mouthes of many of thoſe which thou calleſt Chriſtian-People, when they ſay, *Your Humble Servant, Sir*, and *Madam*, to thoſe whom they neither do ſerve, nor would be willing to ſerve, as counting themſelves

ſelves far above them, and divers times in perfect Hatred againſt them: and thoſe that ſalute on this manner, are far from the Chriſtian Salutation; for, 'tis Vain, Idle and Sinful Words for which an Account muſt be given unto God. Chriſt ſaith, *Learn of me, I am meek and lowly in heart, and ye ſhall find Reſt to your Souls:* A Remnant have learned of him, and have found his Word true, viz. *Reſt to their ſouls*; and ſuch are accounted Fools for his ſake by ſuch Temporizing, Feigned, Flattering, Complementers as thou art.

In the ſame page thou ſayeſt, *The* Quakers *make it a Branch of their Religion to be ſingular from all Chriſtian People, in giving Reverence to men, &c.*

Anſw. This is a Slander added to thy former ſcore; for we honour or reverence Men, as Chriſt doth teach us, and has taught his People in former Ages. One while thy Cry is againſt us for Not Honouring Men; another while, it is for Honouring them, and not after thy unſcriptural and unchriſtlike Form or Faſhion, it appears, it would be hard for us to pleaſe thee in this Matter; but in this we are ſatisfied, that we pleaſe God in our Salutations to Men, and the reſt of our Converſations towards him and all men; and his holy Spirit, which he hath given us to inſtruct us in all things that appertain to Life and Godlineſs, doth bear witneſs to and with our Spirits, that our Salutations unto men do pleaſe him, we having this great Witneſs of the Spirit of God, we little value thy ſlanderous and clamerous Tongue; thy Slanders and Envy will return upon thy own Head, and if thou Repent not, will become as a Torment of Fire in thy own Boſome.

In pag. 7. thou ſayeſt, *Chriſt's Religion doth no way Countenance Unmannerlineſs and Rude Behaviour.*

Anſw. That is true; but the *Quakers* Thouing and Theeing a ſingle Perſon, as God and *Adam*, yea, Chriſt, the Apoſtles, Prophets and People of God did, is not Ill Manners, nor Rude Behaviour; neither is the plain Salutation uſed by the *Quakers*, as calling *Friends* and *Brethren* (as Chriſt and the Apoſtles did) Unmannerlineſs or Rude Behaviour; but the Practice of thoſe thou calleſt Chriſtian People has been Unmannerlineſs and Rude Behaviour when the People called *Quakers* have gone peaceably

through your Streets and Markets, and into your Worship-Houses to call you to Repentance, then they have been Mocked, Scoff'd, Stoned, Beaten with Clubs, Books, Staves, Hands, [several times the Priests Hands] and Blood hath been shed by such as thou calleſt Christian People at such times; yea, their Skin, Hair and Clothes torn off: and this is like *Cain* the Murderer, and *Judas* with his Company, that came with Clubs and Staves to betray and murder the heavenly Man, Christ Jesus, such hath been the Ill Manners and Rude Behaviour of many of the Members of thy Church against the People called *Quakers*, even against divers who have not opened their Mouthes to speak to them, within less then 30 years last past: so thou hast no Cause to boast of your good Manners, you have too few of them; and if you do not repent and amend your manners, your Reward will be bitter in the End from the Hand of the Just God: It is your Repentance and Salvation the *Quakers* desire. In the same page thou sayest, *The* Quakers *do abuse Christian Civility, and Reverence and Worship to Men —— Warranted by Scripture.*

Answ. This is another Slander for which God will bring thee to Judgment; and you have no Example from Christ, the Apostles and Prophets for putting off your Hats, and saying, *Your humble Servant Sir*, and *Madam*, and for saying *You* to a single Person; and though thou mention'ſt Scripture thou hast here brought none, which in the least proves thy Charge against us, nor ever canst thou. In the same page thou sayest, *The Worship you do unto men, is no otherwise unto them, then as they bear God's Image*; and thou sayest, *You do it supreamly to God; and it being a Duty commanded by God, you feel the good and sweet of it*, &c.

Answ. God doth not command you to put off your Hats one to another in Pride and feigned Complementing, nor to say *You* to a single Person; it is Darkness and Blasphemy for thee or any Person to charge these things upon God; thou denyest that the Scriptures or Morality should teach thee or others to speak, and thou hast thrown aside the *Accidence* and *Grammar*, as not speaking according as they teach; and in thy Plea for these thy Salutations thou hast thrown aside Scripture also, and so thou manifests thy self to be a lawless man, both with respect to thy Speakings and Salutations.

And

And thou ſpeakſt darkly in ſaying, the Worſhip you do to Men, is as they bear God's Image; for Wicked Ungodly Men do not bear, nor are in the Image or Likeneſs of *God*; for ſuch being gone out of his Power and Counſel into Wilful Rebellion againſt him, they are, as Chriſt ſaid, *Of their Father the Devil*; for the *Luſts of their Father they do*: He was and is a Murderer and a Lyar, and Murderers and Lyars are in his Image or Likeneſs, and not in the Image or Likeneſs of God, who is a Holy, Pure Fountain of Love, Life, Peace, &c. And if thou art ſo ſpiritually blind, as to think that the outward Body of Man is the Image or Likeneſs of God, this would ſuppoſe God to be like a Man, or in the Form or Shape of a Man; but this whimſical Imagination is judged by the Lord himſelf, by the Mouth of his Prophet, who ſaith, *I am God and not Man, the Holy One in the Midſt of you*, Hoſ. 11. 9. and by Chriſt Jeſus, who ſaith, *God is a Spirit*; and by *Solomon*, who ſaith, *The Heaven of Heavens cannot contain him.*

In the ſame page and the next following thou mention'ſt *Boaz* Saluting his Reapers, thus, he ſaid to them, *The Lord be with you*, and they ſaid to him, *The Lord bleſs thee.*

J. C. take notice, *Boaz* and his Reapers ſpoke *Singular* and *Plural*; he ſaid *You* to them, and they ſaid *Thou* to him; *Boaz* and his Reapers do judge thee and thy Generation, who ſay *You* to a ſingle Perſon; and therefore you ought to learn and follow their Example, and not the Example of the *Pope*: And ſo *Boaz* and his Reapers Practice urged by thee for proof of putting off your Hats in Pride and vain Complement, and ſaluting each other with *Your Humble Servant Sir*, and *Madam*, with the reſt of your unchriſt-like, and unſcriptural Salutations, is no proof for you, but a Reproof unto you: And we own, that as the Lord moves upon the Hearts of any of his People, they may ſay, The Lord be with his People, and likewiſe, that they may ſay one unto another, *The Lord bleſs thee*; but unto the wicked God ſaith, *What haſt thou to do to declare my Statutes, or that thou ſhouldſt take my Covenant in thy Mouth, when thou ſawſt a Thief thou conſentedſt with him, and haſt Partaken with the Adulterers*, Pſalm. 50. 16, 17, 18.

In page 8. thou ſayeſt, *The* Quakers *do contradict their own*

great Principle the Light within, which sayest thou, *hath warranted and approved decent Respects and Worship by External Signs.*

Answ. The Light within doth warrant that Honour which is due to Men, but it doth not warrant your before mentioned Practices; and it is a Slander to say, that in opposing your unchrist like and unscriptural Salutations, we do contradict our Principle of the Light within; but if it were so as thou sayest, that the Light within pleased thee so well, why dost thou call it *Dagon* and *Dianna*? Oh Deceit!

Thou further sayest in the same Paragraph, *That the Scriptures, and the History of all Ages is full Proof for your* (Unchrist like, and Unscriptural) *Sayings and Salutations.*

This is an Abuse and a Slander put upon the Scriptures, as also upon History; for the Scriptures do not warrant or prove your saying *You* to a single Person, nor your saying, *Your humble Servant Sir, Madam*, &c. And History witnesseth against you, as I have shewed before.

In the next and last Paragraph thou sayest, *The* Quakers *contradict themselves and their own Practice; for they call one another Friends, and by Nods and Signs they salute each other.*

Answ. The *Quakers* do call one another *Friends*, and herein they do not contradict themselves, nor Christ Jesus and the holy Apostles; for he and they called one another *Friends*: so in this we have Example from Christ and the Apostles, and thou hast slandered us herein. And Christ and the Apostles had Outward Significations, in which they did salute one another, and so have the People called *Quakers*; but neither they, nor the People called *Quakers*, did or do put off their Hats (as you do) and Cringe one to another, and say, *Your Humble Servant Sir*, and *Madam*, &c.

In the same Paragraph thou scoffest and sayest, *The Ruling Party and Brethren know what is their Place and Due, and will not be under Law to the inferiour sort.*

Answ. Thy malicious and scoffing spirit is here manifest; here thou wouldst insinuate, that we exercise Lordship, and have Dominion over one another; herein thou slanderest and abusest us; for we have one Lord, which is Christ Jesus, and we are all Bre-

Brethren: And though there was and is divers Statures and Growths among *Chriſtians*, as the Aged, Young Men and Little Children, and they differ in their Services, Labours and Travails in the Body, which is the Church; yet they are all Brethren and Siſters, and do not exalt themſelves in Lordſhip over one another; but this the Men of thy Coat and Fraternity do, as is largely manifeſt in this Nation; yea, there are broad Signs of it, which they that are not ſpiritually blind may ſee.

And as to thy ſaying, *The Ruling Part and Brethren know their Due.*

Thoſe thou ſcornfully calleſt *Ruling Brethren* do not caſt into Priſon for their Bellies, and rage up and down the Country to gather up for their Preaching the Peoples Eggs, Geeſe, Piggs, Lambs, Wool, Corn, Hay, Hemp, Flax, Apples, Fiſh; all which is done by and amongſt thy Brethren the Prieſts even ſuch for whom they do no Work [Oh, ſhameleſs Men!] for which they have no Command nor Example from Chriſt nor his holy Apoſtles. Chriſt ſaid, *Freely ye have received, freely give*; and the Apoſtles obeyed his Command, and ſo do the People called *Quakers*; Glory to the Lord God for the ſame.

In the ſame Paragraph thou ſayeſt, *In time of Prayer I ſuppoſe they put off their Hat.*

Anſw. Yes, we do ſo; and for this we have Example in the Scriptures of Truth.

J. C. in this thou granteſt the *Quakers do pray*, which contradicts all thy Charges and Slanders againſt them in thy Books, entituled, *Call to Prayer* and *Sermons of Hypocriſie*, wherein thou chargeſt us to be a *Prayerleſs People, a People that make no uſe of Prayer, &c.* Here the Reader may ſee how the Line of Confuſion, Diſtraction and Spiritual Madneſs is ſtretched over thee.

Thus briefly I have Anſwered thy two ſilly Sheets given forth againſt the *Quakers*, wherein thy *Ignorance* and *Envy* is manifeſt: In the before cited Book, entituled, *No Croſs No Crown*, if thou deſireſt it, thou mayeſt read more at large concerning *Thee* and *Thou*, *Cap Honour* and *Titular Reſpect*.

Concerning

Concerning Swearing.

JOhn Cheyney, in thy Book entituled *Sermons of Hypocriſie*, pag. 176, 177. thou ſayeſt, *That the* Quakers *wreſt the Scriptures to make it utterly Unlawful in any Caſe for a* Chriſtian *to Swear.*

Anſw. Thou ſlandereſt us in this Matter; we do not wreſt the Scriptures in our denying to ſwear in any Caſe whatſoever; but we obey the Command of Chriſt, whoſe Command is, *But I ſay unto you, Swear not at all,* [mark, *not at all*] ſo we cannot ſwear at all, ſo here we do not wreſt Chriſt's Words, ſee *Matthew* Chap. 5 Verſ. 34. And the Apoſtle *James* ſaith, *But above all things, my Brethren, Swear not, neither by Heaven, neither by any other Oath; but let your Yea be Yea, and your Nay, Nay, leſt ye fall into Condemnation,* James 5. 12. Thus it appears that we have the Command of Chriſt, and the Doctrine and Exhortation of the Apoſtle, not to ſwear at all.

But it may be thou mayeſt object, as others of thy Brethren have done, *That Chriſt and the Apoſtle did not forbid all Swearing, but only Falſe Swearing or Forſwearing, or Vain and Idle Swearing.*

Anſw. Thy Brethren, and thoſe who plead on this manner, do wreſt the Scriptures to plead for Swearing under the Diſpenſation of the Goſpel of Chriſt; for the Law before Chriſt came in the Fleſh did forbid Forſwearing, Falſe Swearing, Vain or Idle Swearing; for when God gave forth the Commandments to *Iſrael*, he ſaid, *Thou ſhalt not take the Name of the Lord thy God in Vain*: To Forſwear, or Swear Falſly, or Swear Vainly or Idly, was expreſly forbidden, as I have ſaid before, for to do ſo was and is to make mention of God's Name vainly or wickedly, or to take his Name in vain; and the Lord will not hold ſuch guiltleſs, as he hath ſaid. God did allow under the Diſpenſation of the Law, that the *Iſraelites* might ſwear by his Name

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in Truth and Righteousness; this was in Condescension to their Weakness, as it is well observed by some, who have treated upon this Subject. In former time, when *Israel* went a whoreing from their God, they learned the Abominations of the *Heathen*, whose Practice was to Swear by their Idols; but God would not suffer *Israel* to go on in that Abomination, and therefore he said, *Ye shall Swear by my Name in Truth and Righteousness.* This Christ made mention of when he gave his Command not to swear at all, saying, *Ye have heard, that it hath been said by them of old time, Thou shalt not Forswear thy self, but shalt perform unto the Lord thine Oathes.* [Mark] they were to perform their Oaths unto the Lord under the Law; but saith Christ, *I say unto you, Swear not at all; but let your Communication be Yea, Yea, and Nay, Nay; for whatsoever is more then these cometh of Evil.* So then, it is Evil for a *Christian* to swear; and Evil is not of Christ, but of the Evil One; therefore we cannot swear: And if thou wert subject to the Spirit of Christ, thou wouldst not condemn us for Refusing to swear at all, but wouldst be of one Mind with us, who abide herein in the Doctrine of Christ. The Apostle *John* saith, *Whosoever transgresseth, and abideth not in the Doctrine of Christ, hath not God; he that abideth in the Doctrine of Christ, he hath both the Father and the Son,* see 2 *John* 1, 9. So thou, who pleadest for Swearing transgressest and abidest not in the Doctrine of Christ, thou art neither in Subjection to the Father nor the Son, and so art one of the Rebellious Children, who take Counsel, and not of God nor Christ, who cover with a Covering, but not of his Spirit; against such the Prophet of the Lord pronounced Wo. The Law which gave Liberty to Man to swear by the Name of the Lord in Truth and Righteousness, did also require an Eye for an Eye, and a Tooth for a Tooth, &c. Christ saith, *Ye have heard that it hath been said, Thou shalt love thy Neighbour, and hate thine Enemies; but I say unto you, Love your Enemies, bless them that curse you, do good to them that hate you, & pray for them which despightfully use you and persecute you.*

J. C. here take notice, Christ sets up Love instead of Hatred, and Blessing instead of Cursing, and Prayer for Enemies instead of Rendring them Evil for Evil; yea, he commands to do good to them that despightfully use and persecute. Again,

Again, he ſaith, *Ye have heard by them of old time, Thou ſhalt not commit Adultry; but I ſay unto you, Whoſoever looketh on a Woman to luſt after her, hath committed Adultery already with her in his Heart.*

J. C. take notice, the Law commandeth they ſhould not commit Adultery, but Chriſt forbiddeth to look on a Woman to luſt after her: The Law judgeth the Outward Act of Adultery, but Chriſt and his Goſpel judgeth the unchaſt Looks and unclean Deſires in the Heart and Mind. Thus it appears, that Chriſt is the great Reformer and Reſtorer of Mankind unto God, who believe in and obey him, he brings them to love one another and Enemies, and to pray for them, and do them good; and he brings his to be chaſt minded, he ſanctifies their Eyes, and whole Bodies, Spirits and Souls; he brings them to Plainneſs in Teſtimony and Witneſs bearing before Magiſtrates, and upon all Occaſions, to ſay *Yea* when it is *Yea*, and *Nay* when it is *Nay*, according to his Command, but not to ſwear at all. Chriſt and his Apoſtles, and the true *Chriſtians* in thoſe days, did not ſwear by the Bible or Book, nor kiſs it: To Swear by the Bible, is to ſwear by Creature or Creatures, Thing or Things; and this kind of Swearing is forbidden both under the Law & Goſpel, therefore it ill becomes thee, who profeſſeſt thy ſelf to be a Goſpel-Miniſter, to plead for this kind of Swearing, or for Swearing at all; and if that which Chriſt and the Apoſtle ſaid againſt Swearing will not ſatisfie thee, that *Swearing is utterly Unlawful for a Chriſtian*, then thou mayeſt upon the ſame Ground thou pleadeſt for Swearing amongſt *Chriſtians*, alſo plead that it is lawful for *Chriſtians* to hate their Enemies, ſeek and take Revenge, render them Evil for Evil; and upon the ſame Ground thou mayſt plead it lawful for a Man to look upon a Woman, & to luſt after her, all which is expreſly againſt Chriſt's Command; and if thou teach People thus to do, thou wilt make them *Heathens*, and no *Chriſtians*; for the True *Chriſtian* abideth in Chriſt, who is the living Vine, and by his Virtue a *Chriſtian* is enabled to abide in his Doctrine, who ſaith, *Swear not at all*; and who judgeth the Unchaſt Mind, and Unſatisfied Eye, and Malicious Heart, and Bloody Hands, thoſe who come to him, he baptizeth with the Holy Ghoſt or Spirit, which as Fire burns

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up Luſts, Malice and all the Devil's Works; ſo if any man be in Chriſt he is a new Creature, old things are paſſed away, as ſaid the Apoſtle, and all things are become new: Miſtruſt, Unbelief and Unfaithfulneſs are paſſed away, and the Lip of Truth, which is eſtabliſht forever, is come unto.

Jeremiah Taylor late Biſhop of *Down* and *Connar* in his Book called ENIAUTOS, or *A Courſe of Sermons*, *London* printed, 1673. *of Chriſtian-Simplicity*, fol. 228. thus, *Our bleſſed Lord would not have his Diſciples to ſwear at all (not in publick Judicature) &c.*

William Tindal ſaith, *Our Dealing ought to be ſo ſubſtantial, that our Words might be believed without an Oath, &c.*

Beza on *James* 5. 12. ſaith, *That which you have to ſay or affirm, ſpeak or affirm it ſimply without an Oath.*

Fol. Bible printed anno 1578. marginal Note on *Mat.* 5. 34. *Swear not at all; let Simplicity and Truth be your Words, and then you ſhall not be ſo light and ready to ſwear.*

John Huſs, *Jerome of Prague*, *Walter Brute*, *William Swinderby*, *William Sawtry*, *William White*, *William Thorp*, &c. are recorded by thoſe of other Nations, both *High* and *Low Dutch* to have refuſed all Swearing, as well by God, as by Creatures in any Caſe private or publick.

Walter Brute alſo early diſſented from the *Roman* Church, ſaid, *As concerning Oaths, I believe and obey the Doctrine of Almighty God, and my Maſter Jeſus Chriſt, which teacheth that Chriſtian-Men, in Affirmation of the Truth, ſhould paſs the Righteouſneſs of the* Scribes *and* Phariſees, *the* Old Teſtament, *or elſe he excludes them from the Kingdom of God.* He further ſaith, *As the Perfection of the Ancient Men of the* Old Teſtament *was, Not to forſwear themſelves, ſo the Perfection of Chriſtian-Men is, Not to ſwear at all, becauſe we are ſo commanded of Chriſt, whoſe Commandments muſt in no Caſe be broken*, J. Fox Mart. vol. 1. p. 623. & 359.

William Swinderby an Engliſh Prieſt or Miniſter thus, *Whereas Chriſt's Law forbids ſwearing, the* Pope's *Law juſtifies ſwearing, and compels men thereunto*, J. Fox Mart. vol. 1. p. 614, and 618.

The Plough-man's Complaint thus, *Lord thou giveſt us a Com-*

mand of Truth, in bidding us ſay, Yea, Yea, and ſwear for no thing, but Lord, he Pope *that calls himſelf thy Vicar on Earth, hath broken thy Commandment, ſo makes a law to compel men to ſwear*, J. Fox Mart. vol 1. p. 527.

Barnard ſaith thus, *The Truth needs no Oath, a faithful word holds the place of an Oath; as he cannot lye, who doth not ſpeak, ſo he cannot forſwear, who doth not undertake to ſwear.*

Theodoret on *Deut.* 6. p. 57. thus, *Why doth the law command that they ſhould ſwear by God?* He anſwers, *Leſt they ſhould ſwear by falſe Gods*, &c. And the Command of God was and is, *Ye ſhall not walk after other or ſtrange Gods*, &c.

Chryſoſtom ſaith, *To ſwear is of the Devil, ſeeing Chriſt ſaith, Whatſoever is more then Yea and Nay, is Evil, or of the Evil One*, Chryſ. on Gen. hom. Pſal. 5.

Ambroſe a lay man, choſen Biſhop for his great Eſteem and Worth, &c. ſaith, *Not without Cauſe doth the Lord command in the Goſpel, not to ſwear*, Am b. de virg. in lib. 3.

Athanaſius on the Paſſion of Chriſt thus, *The Evangelical Sentence of the Lord is, Let your Yea be Yea, and your Nay Nay; thus far we who are in Chriſt may confirm our Words with Aſſeverations, and with no further Progreſs* [*let us fly to aproach Oaths*] (*or flee from Oaths.*)

Cypryan a famous Father, and faithful Martyr, writing to the Miniſters and Teachers, biddeth them remember what the Lord taught and ſaid, *Let your ſaying be Yea Yea, and Nay Nay*, Cypr. epiſt. ad Corn. n. 5.

In another place he ſaith, *It is Unlawful for any man to compel another to take an Oath*, Cypr. de mortal.

Juſtin Martyr, who is the firſt we find writing of it, publiſhed an Apology for the *Chriſtians*, in the year 150. as himſelf ſaith; and a ſecond after that, wherein he tells us, after the Doctrine of his Maſter, *That we ſhould not ſwear at all, He*, that is Chriſt, *hath commanded it, ſwear not at all, but let your Yea be Yea, and your Nay Nay, and what is more then theſe is of Evil*, ſee his Phraſe and Martyrdom in *Euſebius*, *Euſeb* lib 4. cap. 16.

Under the ſame Emperor (ſaith *Euſebius*) ſuffered alſo *Pontius* of fifteen years of Age, and *Blandina* a Virgin, with all kind of

of bitter Torments, the Tormentors now and then urging them to ſwear, which they conſtantly refuſed.

The firſt Teſtimony we find recorded againſt Swearing after the Apoſtles was that of *Polycarpus*, who had lived with the Apoſtles, and was ſaid to have been a Diſciple to *John*: At his death, when the Governour bid him *Swear, Defie Chriſt*, &c. he ſaid, *Fourſcore and Six Years have I ſerved him, yet hath he never offended me in any thing*; the *Proconſul* ſtill urged and ſaid, *Swear by the Fortune of* Cæſar, to whom *Polycarpus* ſaid, *If thou requireſt this Vain-Glory*, &c. *thou ſayeſt feigning, thou knowſt not who I am, hear freely, I am a Chriſtian*, Euſeb. Eccl. Hiſt. lib. 4. cap. 15. This faithful man ſealed his Teſtimony with his Blood againſt Swearing.

Reader, there is a Book of late given forth, entituled *A Treatiſe of Oaths*, wherein thou mayeſt read the Teſtimonies of the true Chriſtians through the divers Ages of the World, and alſo of the *Jews*, and alſo of thoſe men who were eſteemed ſober *Heathens* againſt *Swearing at all*: There is alſo a Book entituled, *Oaths no Goſpel Ordinance*, where thou mayeſt read at large concerning this matter.

John Cheyney's *Teſtimony concerning Conſcience, and ſome Obſervations thereupon.*

J. C. *Serm. of Hypocriſie*, p. 100, 101. thus, *And the Eye of Conſcience is upon you; Conſcience is privy to all your Abominations, every Good & Bad Action is booked down by Conſcience* [*You have One within your Boſom more then Ten Thouſand Witneſſes*] *This is both Judge and Witneſs, for and under God.* [*Within you*] *I cite you to appear at the Bar of Conſcience, I indict all you that be Unſound and Unſanctified, and charge you with the Crime of Hypocriſie; my Evidence againſt you is your own Conſciences: For Conviction and Tryal of the Cauſe, cannot Conſcience witneſs againſt you, your Unholy and Impenitent Worldly Hearts and Lives? do but give leave to Conſcience to deal plainly and truly with you, and this will witneſs to your Faces, what you are, and what is your*

Courſe of Life [*The Lord hath placed an Officer or Overſeer in each Man's Boſom*] *that is witneſs of all your Wayes; and though you uſe never ſo much Art and Cunning you cannot ſo cloak the Matter and ſtop the Mouth of Conſcience, but that if you come* [*to the Light*] *if you ſit in Judgement upon your ſelves, and attend to heart-ſearching and cloſe convicting Truths and Sermons, Conſcience will be upon you, and condemn you, Guilty, Guilty before God and Conſcience* [*O make much of Conſcience, it is the beſt Friend you have under God*] *If you baffle Conſcience and be falſe to this, you may for a while; it will be a Hell in your Boſoms, and tear you in Pieces, &c.*

Thus far *John Cheyney* concerning Conſcience: In general terms he cites and indicts the Unſanctified and Unſound, and chargeth them with the Crime of Hypocriſie; and he ſaith, *The Judge and Witneſs againſt them, is Conſcience.*

Reader, here take notice, J. C. doth ſet up Conſcience a great height, even the Conſciences of wicked men, which the Apoſtles did not, for the Apoſtle did diſtinguiſh betwixt Good and Evil Conſcience, as I have ſhewed in the Beginning of this Book. The Apoſtle *Paul* ſaith, *I ſpeak the Truth in Chriſt*, mark, *In Chriſt, I lye not, my Conſcience alſo bearing me witneſs in the Holy Ghoſt.* Mark the Apoſtle's Good Conſcience was governed by the Holy Ghoſt, or Spirit of God and Chriſt, and ſo are all Good Conſciences, ſee *Rom.* 9 1. Again he ſaith, *I have lived in all Good Conſcience before God unto this Day*, Acts 23.1. *The End of the Commandment is Charity out of a pure Heart, and of a Good Conſcience, and of Faith Unfeigned*, 1 Tim. 1.5. *Holding the Myſtery of Faith in a Pure Conſcience*, 1 Tim. 3.9. Reader, thus the Apoſtle ſpeaks of Conſcience, as it is Good and Pure, in ſuch Conſciences the Chriſtian-charity doth dwell, and it ſhews it ſelf in its bleſſed Fruits of Truth, Equity and Juſtice, &c. amongſt men, to the Praiſe of God, and to the Good and Comfort of Men and Women.

But on the other Hand, where Conſcience is defiled, and ſo is become Evil, the contrary Fruits do appear. The Apoſtle ſaith, *Them that are defiled,—Even their Mind and Conſcience is DEFILED*, Tit 1.15. *Paul* exhorts *Timothy, To hold Faith and a Good Conſcience, which ſome having put away*, mark, *put away*,

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concerning Faith have made Shipwrack, 1 Tim. 19. Mark Reader, when theſe men had put away Faith and a Good Conſcience, they had neither Faith nor Good Conſcience, yet no doubt they talked of Faith & Good Conſcience, after they had put away both, like *Bankrupts*, who, when they have ſpent what they once had, by riotous living, yet in Deceit love to boaſt of that which they have not, ſuch were they of whom the Apoſtle ſpeaks thus—— *Speaking Lyes in Hypocriſie, having their Conſciences* [SEARED WITH AN HOT IRON] Reader, an Evil, Unclean, Seared Conſcience is neither good Judge nor Witneſs, though *John Cheyney* tells the Unſanctified, whom he chargeth with Hypocriſie, that their Conſciences are both Judge and Witneſs—— I perceive where J. C's. Miſtake lies in this Matter; *Firſt*, he ſhould have diſtinguiſhed betwixt Evil and Good Conſcience, which he hath not done. *Secondly*, He ſhould have ſhewed, if he could, as the Apoſtle did, that Good Conſcience lives in the Holy Spirit, Life and Light of God. *Thirdly*, If Men go from that, they put away a Good Conſcience, and make Shipwrack of Faith. *Fourthly*, If Men come not to believe in, and obey the Life of God, which is the Light of Men, they neither have True Faith, nor Good Conſcience; for it is the Life of God, which lighteth every one that cometh into the World, that doth give a Sound Underſtanding, and Right Knowledge of the things of God: Man coming to that, his Underſtanding and Knowledge given thereby is True and Sound; and he keeping in that Life, it keeps his Heart tender, and in that Tenderneſs he obeys God in Faithfulneſs, and lives and acts juſtly unto all People through Chriſt, who is his Life, Light and Way to the Father; he is ſtrengthned to love and obey God with all his Heart, & to love his Neighbour as himſelf; & ſuch a man's Conſcience will bear witneſs unto him in the Holy Ghoſt, Spirit or Light: So this Holy Ghoſt, Spirit, Life or Light is the Standard and Meaſuring Line, which doth never alter; to this all men ought to bring their Deeds, that by *IT* they might be tryed, meaſured and judged, that by it they might know what Works are wrought in God, and what not; and this is according to Chriſt's Doctrine, who ſaith, *Every one that doth Evil hateth the Light, and will not bring his Deeds to the Light, leſt they ſhould be reproved*; *but every*

ry one that doth Truth bringeth his Deeds to the Light, that they may be made manifeſt that they are wrought in God, mark, *In God.*

J. C. talks of the Light & coming to it in the before cited page but he doth not tell what it is he calls Light: To the true Light wherewith Chriſt lighteth every one that comes into the World, he doth appear to be an avowed Enemy, of which his Books give large proofs, but had he been a Believer in the true Light, and a diligent walker in it, he would have had Skill and Honeſty to have diſtinguiſht betwixt evil and good Conſcience, and alſo he would have commended the Life, Spirit or Light of God and Chriſt unto People, as the chief Touch-Stone, Standard and Meaſuring-Line for all People to bring their deeds to, to be tryed, that thereby they might know which are wrought in God, and have Juſtification & Peace in them; but that ſuch, whoſe works are wrought in the Power of Darkneſs, might know them judg'd, and that they might repent of them, and be forgiven, and ceaſe from them; but of this good work J. C. falls ſhort.

In p. 216. J.C. affirms, *That Conſcience is defiled* —— Again in the ſame page he affirms, *That Conſcience is the Stock or Root, and as is the Root ſo is all that grows on it.* —Again in the ſame page he ſaith, *Conſcience being the great Ordinance of God*, &c. Reader note here, J.C affirms, that Conſcience is defiled, and that it is the Stock or Root, and as is the Root, ſo is all that grows on it, ſo by this he renders People wholely defiled, and in Defilement, and ſo of the Devil; and when he hath thus thrown down *Conſcience*, as it were to Hell, though immediately before he ſets it up above the Life of God, which is the Light of Men.—Then he calls it the great Ordinance of God, and ſo chargeth the great Ordinance of God to be defiled, and ſo the Devil to have place in it and power over it. O Confuſion, Blaſphemy and Darkneſs!

In p. 100 he ſaith unto them who are *Unſanctified & Unſound, I cite you to appear at the Bar of Conſcience, I indict you all, and charge you with the Crime of Hypocriſie, my witneſs againſt you is your own Conſcience, I appeal to each man's Conſcience for conviction & tryal of the Cauſe.—This is both Judge and Witneſs, for & under God within you.* Note Reader, here J.C. chargeth God fooliſhly; he ſaith, the Conſciences of the Unſound and Unſanctified, whom he chargeth with the crime of Hypocriſie, is both Judge and Witneſs

neſs under God, this is Blaſphemy againſt God; for God ſets up no Unſanctified, nor Unſound Judge or Witneſs; all Judgment is committed to Chriſt the Son, *John* 5. 22. who lighteth every one that cometh into the World, and he is the Great Ordinance, or the ordained of God for Salvation to the Ends of the Earth, *Acts* 13. 47. *Iſa.* 55. 4. & 42. 6, 7 & 49. 6.

J. C. *is Confounded in contending againſt the Light.*

JOhn Cheyney, for a Concluſion I ſhall put thee in Mind once more of thy Confuſion concerning the Light. In thy Book entituled, *Quakeriſm Hereſie*, p. 5. thou ſayeſt, *The Diſpute is only* de modo, *how God ſhines into the Soul, how he creates the World, how he acteth, and how he cauſeth and produceth things, which, when all is ſaid that can be, the more we ſeek to find it out, the further we are from it.*

Anſw. Herein thou haſt wofully confounded thy ſelf, who haſt taken ſo much upon thee, to open thy Mouth in Blaſphemy againſt the Life of God, which is the Light of Men, & in taking upon thee to diſtinguiſh and judge of the Light in *Adam* before he fell, and alſo of the Light in *Adam* after he fell: Thou ſayeſt, *The Light within till Regeneration—Is Darkneſs*; Thou ſayeſt, *The Light in* Adam *before he fell was a Pure, a Sweet and Bleſſed Light, but now it is turned into a ſinful, defiled, ſelf-deſtroying Light* (Serm. of Hyp. p. 236, 237. & 247.)

Anſw. It is Blaſphemy, as I have proved before, to ſay, that the Life of God, which is the Light of Men, is Darkneſs, or that it is a ſinful, defiled, ſelf deſtroying Light. The Apoſtle ſaid, *God hath ſhined in our Hearts, to give us the Light of the Knowledge of the Glory of God in the Face of Jeſus Chriſt, and this Treaſure have we in earthen Veſſels,* 2 Cor 4. 6, 7. *that the Excellency of the Power may be of God and not of us* (mark) *Not of us*; and Chriſt ſaid to the Father, *This is Life Eternal, that they might know thee the only true God, and Jeſus Chriſt which thou haſt ſent.* And the Apoſtle *John* ſaid, *We know the Son of God is come, and has given us an underſtanding that we might know him that is true; and we are in him that is true, even in his Son Jeſus Chriſt; this is the true God and Eternal Life,* 1 Joh. 5. 20. But the Apoſtle

Paul

Paul ſpeaks of ſome unfaithful ones, who had not the Knowledge of God, and he ſaid, *I ſpeak this to your Shame*, 1 Cor. 15. 34. but the Apoſtle knew how God ſhined in the heart and ſoul, who ſaid, *He hath ſhined in our hearts to give us the Light of the Knowledge of the Glory of God in the Face of Jeſus Chriſt, and this Treaſure have we in earthen Veſſels*, &c. ſo it appears he did not only know how God ſhined, but for what end, to wit, to give them the knowledge of his Glory, and he knew they had this Treaſure in earthen Veſſels, to wit, in their mortal Bodies; he knew by this Inſhining of God, they had the Knowledge of God given, and Power alſo to do his Will; and therefore he ſaid, *The Excellency of the Power was of God, and not of him or of them*, who believed in it: So becauſe of his Inſhining upon their Souls, they give the Glory to him and ſo do the People called *Quakers*. It appears thou haſt been hunting and ſeeking in the earthly Wiſdom to find out how God ſhines into the Soul, and thy Experience is, the more thou ſeekſt it the further thou art from it; by this it appears thou knowſt not God, nor how he ſhines into the Soul; & therefore nothing which thou haſt ſaid againſt the Light is, to be regarded; for the more thou haſt laboured to ſhew People what the Light is, and how it ſhines, the further thou art from it, as thou thy ſelf haſt affirmed: And if thou ſhouldſt yet attempt to ſhew People what the Light is, and how it ſhines, according to thy own Principle, thou wilt be farther ſtill from finding it out, therefore it will be the beſt way for thee to give over ſtriving againſt the Light, and believe in the Light and obey it, that thou mayeſt be a Child of Light. To be a Child of Light is to be a Child of God; for *God is Light*, 1 Joh. 5. 6, 7. but if ſtill thou continueſt rebellious againſt the Light, and in thy Rebellion further contendeſt againſt it, then thou wilt be more and more ſwadled in the Bands of Darkneſs and Confuſion [according to thy own Principle] wherein thy Folly will ſtill be the more manifeſt. It is thy unfeigned Repentance, and Salvation I heartily deſire, who am

Thy Real Friend *William Gibſon.*

Bleſſed is the Man, that walketh not in the Counſel of the Ungodly, nor Standeth in the way of Sinners, nor ſitteth in the Seat of the Scornful, he ſhall be like a Tree that is planted by the Rivers of Water, that bringeth forth Fruit in due Season, his Leaf alſo ſhall not wither, and whatſoever he doth ſhall proſper: the Ungodly are not ſo, but are like the Chaff, which the wind driveth away, Pſal. 1.